

Indianapolis, Indiana

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Pastoral, Seattle share bishops' spotlight

by Julie Asber

WASHINGTON (NC)—As the U.S. bishops met for four days in Washington, the discussion and passage of the economics pastoral shared the spotlight with a lengthy closed-door session on U.S.-Vatican relations with the focus on Archbishop Raymond G. Hunthausen, whose authority was curtailed by Rome.

On a quieter level, the bishops' days were filled with elections of officers and committee chairmen as well as debates and votes on several action items involving liturgy, human rights and plans and priorities.

The meeting of the National Conference of Catholic Bishops Nov. 10-13 opened with an address by Bishop James W. Malone, outgoing NCCB president, on the state of the U.S. church in which he warned about a "dangerous disaffection" between some U.S. Catholics and the Vatican.

Bishops also heard a letter, read by Archbishop Pio Laghi, papal pronuncio to the United States, from Pope John Paul II which stressed cooperation between the Holy See and the bishops' conference.

Archbishop John L. May of St. Louis, NCCB vice president, was elected president. Archbishop Daniel E. Pilarczyk of Cincinnati was elected vice president.

Other highlights of the four-day bishops' meeting included:

- Announcement of plans to send a delegation of U.S. bishops to meet with the pope this winter or spring to discuss the pope's 1987 visit to the United States.
- The release of a report on a three-year Vatican-mandated study on U.S. Religious.
- A report by Archbishop Thomas C. Kelly of Louisville, Ky., chairman of an ad hoc committee on the 1987 papal trip, who said limited dialogue during the visit between Catholics and the pope is possible.

The 54,000-word pastoral letter, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy," which was six years in the making, was approved 225-9. The bishops simultaneously approved an accompanying pastoral message urging Catholics and all Americans to work to achieve economic rights for everyone.

The pastoral letter calls on people to judge all aspects of economic life by three questions:

- "What does the economy do for people?"
- "What does it do to people?"
- "And how do people participate in it?"

Archbishop Rembert Weakland of Milwaukee, chairman of the pastoral's writing committee, told the bishops in his initial presentation of the letter that preaching economic justice is a "vital part" of preaching the Gospel.

The bishops spent more than five hours in executive session, most of it discussing the Hunthausen situation. No report from the meeting itself was given, but afterward Bishop Malone said that church rules and procedures had been followed in the Vatican's dealings with the archbishop and the bishops had no authority to intervene.

He said Archbishop Hunthausen has the "respect and confidence" of his fellow bishops.

Last September, Archbishop Hunthausen had been ordered by the Vatican to cede authority in some areas to his auxiliary, Bishop Donald Wuerl.

Major areas of voting were:

- Elections.

They elected four delegates to next October's world Synod of Bishops on the laity, including Archbishop May, Cardinal Joseph L. Bernardin of Chicago, Archbishop Rembert G. Weakland of Milwaukee, and (See HIGHLIGHTS, page 22)



BUSY AGENDA—Archbishop Edward T. O'Meara of Indianapolis studies an action item at the Washington meeting of the National Conference of Catholic Bishops. (NC photo by Bob Strawn)

Archbp. O'Meara busy during bishops' meeting

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara was busy as usual during the meeting of the U.S. bishops in Washington last week.

In addition to attending the general sessions Monday through Thursday, Archbishop O'Meara attended meetings of the Administrative Committee, the Missions Committee, the Committee for Pro-Life Activities, a committee to review the Campaign for Human Development, the National Shrine trustees, and Catholic Relief Services (three different meetings).

He also had two luncheon meetings at the White House. The first, on Monday, was in

his capacity as episcopal moderator of the National Clergy Council on Alcoholism and Related Drug Problems, a working luncheon with Dr. Charles Turner, director of the Drug Abuse Policy Office and deputy assistant to the president. The second was on Thursday, a meeting about the report of the attorney general's Commission on Pornography.

Archbishop O'Meara also visited two seminarians studying for the Archdiocese of Indianapolis at the Theological College, and co-hosted the annual St. Meinrad's College dinner for bishops.

During the meeting, the archbishop spoke in support of the pastoral statement on the missions, a statement that was unanimously adopted.

CHD collection this weekend

The 16th annual collection for the Campaign for Human Development (CHD), the social justice action/education program of the Catholic Church, will be this weekend. Seventy-five percent of the monies collected will be sent to the national CHD office.

The remaining quarter will be retained by the archdiocese to support local self-help projects.

The Campaign, sponsored by the U.S. Catholic bishops, provides financial support to self-help projects organized and managed by groups of poor and low-income persons.

See related items on pages 2 & 5.

CHD is the largest funding agency of its type in the nation. Through funding and education, CHD brings poor and non-poor together to help people help themselves.

To qualify for funding, projects must directly benefit the poor; be a self-help project; and aim to bring about social change by attacking root causes of poverty, unjust practices or decision-making processes that keep people poor.

Along with funding self-help projects, the Campaign's educational efforts include the development of justice education materials for parishes and schools and training workshops for dioceses and parishes.

Last year's archdiocesan collection totaled \$95,575.42. A national grant of \$20,000 was awarded to Public Action in Correctional Effort, Inc., Indianapolis, to support the formation and development of a group made up (See HOW LOCAL, page 2)

'Win or lose' wrong question for Hunthausen

by Jerry Filteau

WASHINGTON (NC)—"Did he win or lose?" was the question most reporters asked about Archbishop Raymond Hunthausen after the U.S. Catholic bishops



VOICING DISSENT—Wearing scarlet "H"s, some of a group of people protesting recent Vatican action against Seattle Archbishop Raymond Hunthausen march through the lobby of the Washington hotel where U.S. bishops held their annual meeting. (NC photo by Bob Strawn)

spent several emotional hours behind closed doors talking about the Seattle archbishop's disagreement with the Vatican.

But a number of bishops and some other observers said win-or-lose was the wrong question. The key result, they said, was not that anyone won or lost, but that doors were opened which can lead to resolving the situation.

There was a consensus, they said, that the National Conference of Catholic Bishops had no legal authority to intervene in the matter. Bishop James W. Malone of Youngstown, (See BISHOPS, page 22)

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the criterion
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

How the bishops' conference is changing

by John F. Fink

WASHINGTON, Nov. 13—For us professional (or amateur, for that matter) bishop-watchers, this year's meeting of the U.S. bishops was fascinating.

The bishops hoped that this year's meeting would be known primarily for the passage of the pastoral letter on the economy. Also of importance were the statement on the missions, some liturgical matters, plans for the papal visit, and resolutions on Lebanon and Lithuania.

Alas, that was not to be. Those matters were overshadowed by the controversy over Archbishop Hunthausen and the elections of officers and synod delegates. These were the topics that both the bishops and the press were discussing privately.

Concerning the Hunthausen case, press reports of Bishop Malone's statement were predicable, but inaccurate. Most of the media reported that the bishops backed the Vatican in the dispute while the statement really pointed out that the matter was beyond the competency of the National Conference of Catholic Bishops, that the conference could not interpose itself between the pope and an individual bishop when it hasn't even been asked to do so. Despite adverse reaction from Hunthausen's supporters, he expressed himself as being satisfied with Malone's statement. It's not clear what more Hunthausen's supporters expected.

I felt sorry for both Archbishop Hunthausen and Bishop Don Wuerl, his auxiliary. They were constantly besieged by the press, especially after the bishops' executive session at which the matter was discussed. Bishop Wuerl is a friend whom I've known since he was secretary to Cardinal John



Wright in Rome. While I was publisher of Our Sunday Visitor, he was one of the authors of "The Teaching of Christ," a very successful catechism. When I finally was able to get a private moment with him, I told him that he looked tired and he admitted that he was, and also that he had lost weight. He said the stress has really been unbelievable for the past three months. He still runs every day, he said, and that relieves some of the tension.

CONCERNING THE ELECTIONS, it is interesting to note that Cardinal Bernard Law of Boston was second in every race—for president of the conference, for vice president, and for each of the six delegates (actually, four delegates and two alternates) to next year's synod. I hate to use the terms "conservative" and "progressive" in reference to the bishops because that is too simplistic, but there is no doubt that Cardinal Law is the epitome of the type of conservative bishop now being appointed by Pope John Paul II, upon the recommendation of Archbishop Pio Laghi, primum in the U.S.

In his address to the bishops, Archbishop Laghi pointed out that almost 100 bishops have now been appointed in the U.S. in the six years he has been either apostolic delegate or primum (after the U.S. established diplomatic relations with the Vatican). It is common knowledge that Laghi looks for the doctrinally conservative bishop-candidate rather than the "pastoral" priest favored by his predecessor, Archbishop Jean Jadot. (There were 146 bishops appointed while Jadot was apostolic delegate.)

Naturally, Archbishop John May of St. Louis was expected to win the presidency since he had served as vice president. But it took two ballots for him to win a majority because 78 votes went to Law on the first ballot (and lesser numbers to 7 others), and that increased to 90 on the second ballot; May got 164 of the 280 votes cast.

In the contest for vice president, Law got 97 votes on the first ballot while those who had supported May for president split their votes for v.p. between Archbishop Daniel Pilarczyk of Cincinnati (75 votes) and Rembert Weakland of Milwaukee (74 votes). Pilarczyk forged ahead enough on the second ballot to force a runoff between him and Law, which Pilarczyk won 159 to 116. This turned out to be the highest number of votes Law was to receive in any of the elections.

There was wide speculation about who might have won if the contest for v.p. had been between Weakland and Law. That question was answered in the balloting for synod delegates. The first delegate selected was Archbishop May, conference president, and the second was Cardinal Joseph Bernardin, still the most popular and respected man among the bishops. The next delegate elected should have been Bishop Stanley Ott, chairman of the Committee on the Laity, since the topic of the synod will be the role of the laity, but the supporters of Cardinal Law and Archbishop Weakland were intent on getting their man elected. So, after two inconclusive ballots, there was a runoff between those two. Weakland won, 121 to 102.

For the remaining delegates, first Ott and then Bishops Raymond Lucker of New Ulm and Bishop Ricardo Ramirez of Las Cruces beat Law, who was the runner-up in each election.

WITH 15 TO 20 new bishops being appointed every year, the complexion of the bishops' conference is expected to change considerably within a very few years. Some of the bishops told me privately that they expect a rough transition period during the next few years and that those years will be very important for the church in the United States. I'll have much more about the bishops' meeting next week.

St. Andrew in Richmond to be rededicated

by Cynthia Dewes

St. Andrew Parish, the first Catholic church to be established in Richmond, has served Catholics in the area for 140 years, while its congregation has grown from 10 families to the present total of 615. On Sunday, Nov. 23 it will be rededicated by Archbishop Edward T. O'Meara at a special 10 a.m. Mass centered on a theme taken from the song "We Remember." A family

social/mixer for all ages will also be held from 7:30 to 10:30 p.m. tonight to celebrate the official Nov. 16 anniversary.

Father Robert Mazzola, pastor of St. Andrew, cites a parish renewal weekend in 1984 as the "spark which created a new surge of life in the parish." The renewed vigor of the already active parish led to a renovation of the church's Gothic interior. Designed by Benedictine Father Gavin Barnes from St. Meinrad Archabbey, the renovation was begun in March of this year and completed in time for this weekend's activities.

Parish council member Ralph Wiwi was chairman of the nine-member committee which began planning the renovation in the fall of 1984. All carpentry and marble work was done by parishioners.

The original marble communion rail was recrafted into a baptismal font and a new altar of sacrifice. The marble pulpit was lowered from its pedestal, which is now used as the pedestal for the tabernacle. The pipe organ console was moved to the front of the church.

The church interior was painted a soft white and the gold leaf on the pillar capitals was enhanced. The floor was carpeted in a warm gray with deep red carpet insets defining some of the altar furniture. The stations of the cross were restored to their original brightness.

Original chandeliers were retained and additional ceiling lighting was installed. Front pews were turned sideways so that the altar is closer to the congregation and visible from more angles. Handicapped persons may now reach the tabernacle chapel by means of a newly installed ramp.

Father Mazzola says the renewal of the parish begun in 1984 has also sparked a "renewal of hearts." He sees evidence of this in the church renovation and the celebrations planned for this weekend. According to him, "We Remember" is an appropriate theme for St. Andrew when it says "We remember the past, we celebrate the present, we believe in the future."

How local CHD funds are used

(Continued from page 1)

of families of persons who are incarcerated. Their long-range goal is to effect changes in the correctional process—changes that would alleviate stresses that they had undergone during criminal justice proceedings and after their family members were incarcerated.

A local action grant was awarded to Indiana Rural Crisis, Inc., for \$4,700. This will assist the group to identify, assist and organize farm families.

This past year the local CHD committee directed that a portion of the local funds would be used to support justice education programs of parishes or organizations. Recipients of these education grants were the Urban Ministry Cooperative, Catholic Charities Advisory Board of the Tell City Deanery, the Congregation for Peace in Bloomington, and the archdiocesan Office of Catholic Education. Grants to these groups totaled \$3,500.

Applications for national grants are filed by Nov. 1 and those for local grant action and education are due by March 1.

CHD—pursuing justice

My dear Family in Christ:

The Campaign for Human Development is the education/action program for justice sponsored by the National Conference of Catholic Bishops. It is one of the major ways for the American Catholic community to put into practice the church's teaching that working for justice is at the very heart of the church's mission. Since 1970 the generosity of the United States Catholics has made it possible to fund more than 2,700 self-help projects controlled by low-income people and dedicated to eliminating the causes of poverty. By contributing to the Campaign for Human Development we become active partners in the church's mission of pursuing justice.

In my own judgment, the bishops of the United States are convinced that our experience with the Campaign for Human Development confirms our judgment about the validity of self-help and empowerment of the poor. The Campaign, which has received the positive support of American Catholics since it was launched in 1970, provides a model that we think sets a high standard for similar efforts.

Thank you for the support you and your fellow parishioners gave to this work for justice; 1985 was another banner year for the Campaign for Human Development. Our own archdiocese raised \$95,575.42, with one-fourth of that remaining here in the archdiocese. This past year \$9,300.00 was awarded from local funds and a national grant of \$20,000.00 was made to "Public Action in Correctional Effort, Inc."

Through your generous contribution to the Campaign for Human Development collection, you will help continue the teachings of the Gospel to come alive and enrich the human family.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Archbishop O'Meara's Schedule

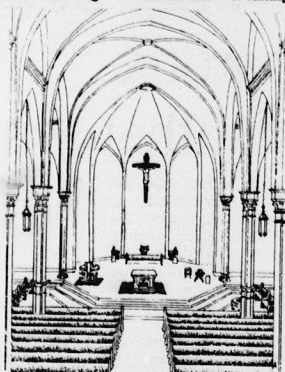
Week of November 23

SUNDAY, Nov. 23—Rededication of newly renovated St. Andrew Church, Richmond, Eucharistic Liturgy at 10 a.m.

SUNDAY & MONDAY, Nov. 23-24—Presbytery Day, opens Sun. at 8 p.m. with closing on Mon. with Prayer Service at 1 p.m., Holiday Inn, Columbus.

MONDAY, Nov. 24—Confirmation for the parishes of Christ the King, Paul and Our Lady of the Springs, French Lick, to be held at Christ the King Parish, Eucharistic Liturgy at 7:30 p.m. with reception following.

SATURDAY, Nov. 30—Elizabeth Ball, Indianapolis Motor Speedway's Hall of Fame Museum, Indianapolis, 6:30 p.m.



St. Andrew Church, Richmond



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Archdiocesan Catholic Charities

CSS and local Laotian group receive funds

Catholic Social Services (CSS) and Laotian Mutual Association of Indiana (LMAI) have learned that they will receive federal funds in their cooperative efforts to relocate about 150 Laotian refugees in Indianapolis.

A call last February by a representative of LMAI requesting office space from the CSS led to a partnership between the two groups. The LMAI wanted the use of an office to expedite the relocation of friends

and relatives of its members from areas of high refugee populations to Indianapolis. Together, the groups applied for the Planned Secondary Resettlement (PSR) funding.

The federal funding program was created to provide an opportunity for refugees, who have been unable to find employment because they reside in high welfare dependency or high unemployment areas, to relocate to areas in the U.S. that offer

favorable prospects for employment and positive resettlement.

These planned secondary resettlements are considered only for those who have little or no chance of obtaining full-time employment where they currently reside. The federal program is not limited to any ethnic group, but the Highland Lao (Hmong) people who will be relocated under the CSS/LMAI application are considered particularly at risk.

To be eligible, refugees must have resided in the U.S. at least 18 months; must have experienced recurrent or continuing unemployment and/or must be receiving public assistance; and must be willing to relocate. In the local plan, refugees will be relocated from impacted areas in Minnesota and Wisconsin.

The program is conducted in two phases: planning and resettlement. The five-month planning phase, for which the Indianapolis groups have received funding, makes preparations for a smooth and successful resettlement. Activities include consultations with state refugee offices, and refugee communities and organizations in both sending and receiving areas.

Also part of the planning phase: a detailed assessment of Indianapolis' capacity to provide opportunities for the refugees; staff visits to sending areas to give presentations on available opportunities; on-site visits to Indianapolis by refugee leaders; identification of refugees who wish to relocate; and preparation of a final resettlement plan and budget.

The CSS and LMAI groups have formed an executive committee to plan and make decisions about the program. The committee consists of leaders of the Laotian association, CSS staff members involved in implementation of the program, and a representative of

the Indiana State Department of Welfare. One of the goals of the PSR program is to prepare the LMAI to become the financial and program service provider by the end of the 18-month grant period.

Va Vang, a Hmong refugee from St. Paul, Minnesota, has been hired as case coordinator for the program. He will work with social service agencies in Minnesota, Wisconsin, and Indianapolis. Vang and a member of LMAI will travel to North Carolina to meet with the PSR program staff there.

Next month, CSS and LMAI will submit a proposal for the resettlement phase. If approved, arrangements will be made for the relocation of about 30 to 38 refugee families, including moving plans and identification of housing, schools, medical and other support facilities. Employment will be secured and other services provided to assist in adjusting to the relocation.

If the resettlement phase is approved, two new staff people will assist with the program. A job developer will assist with employment-related activities and a support service worker will assist refugees in obtaining services in the Indianapolis community. A part-time bookkeeper will take care of financial matters when the program is transferred to the LMAI.

Ger Vang, president of the LMAI, is eager to assist the Laotian population in the United States. And according to Joyce Overton, coordinator of CSS refugee services, "CSS is committed to helping all people. The refugees who will relocate in Indianapolis will find an agency and a staff that is committed to making their relocation a pleasant and rewarding experience. The refugees who relocate under this program will become vital, employed, and productive members of the Indianapolis community."

Sister Sandra Schweitzer is liturgical-artistic consultant

Franciscan Sister Sandra Schweitzer first read about the new position of a liturgical-artistic consultant six years ago. It was in a document put out by the U.S. Bishops' Committee on Liturgy entitled "Environment and Art in Catholic Worship." There she read, "The liturgical-artistic consultant is invaluable ... in producing a worthy space and place (for worship)."

"It was clear to me then that I would, someday, somewhere, be one of those liturgical-artistic consultants," she said. Now as of mid-August, she has reached this goal by assuming this position for the archdiocese in the Office of Worship.

Her training and experience has given her a good background for the task. She attended the Tyler School of Art at Temple University in Philadelphia and taught art at Marian College for 12 years. While she was a teacher, parishes and then the archdiocese began to seek her out as a consultant for renovations or seasonal decorations. Sister began giving lectures and workshops.

Another stepping stone toward her present position was her experience chairing the committee on art projects for the archdiocesan sesquicentennial celebration and the cathedral renovation committee. In order to round out her training, she completed during summers a masters in liturgical studies at St. John's University in Collegeville, Minn.

As director of liturgical art for the archdiocese she has already begun serving as a consultant for parish projects involving art and architecture. Among her goals she lists becoming more available to the parishes as an artist as well as a consultant. But as



Franciscan Sister Sandra Schweitzer

chairperson of the two archdiocesan commissions which exist to uphold policy and guidelines concerning liturgy, art and church property, she recognizes there is a grey area where the two roles overlap.

Because her archdiocesan position is only part-time, she also works as coordinator of facilities at the cathedral. Already she has helped plan the visuals and set up for three episcopal liturgies (liturgies involving the bishop). Her goals here include creating an ongoing program of beauty and hospitality in the cathedral and drawing out the art talents from the community by forming a cathedral guild and tour guide groups.

Ministers to homosexuals criticize new Vatican letter

In an Indianapolis seminar last Thursday, a nationally-recognized priest and nun who minister to homosexuals criticized the letter to the world's bishops from the Vatican Congregation for the Doctrine of the Faith.

Speaking to a small group of priests, Religious, and homosexual Catholics, Salvatorian Father Robert Nugent disagreed with the main focus of the letter, "The Pastoral Care of Homosexual Persons." It states, "Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil and thus the inclination itself must be seen as an objective disorder."

Father Nugent believes that the letter was directed to U.S. bishops, some of whom have made statements in recent years advocating respect for homosexuals as persons and supporting legislation for gay rights. He strongly dislikes the term "objective disorder," but comments, "They don't say what they mean by that."

Father Nugent believes the "Ratzinger letter" will negate many of the efforts of

ministries like his that "promote dialogue, education, and development" between the Church and the homosexual. Making a distinction between homosexual orientation and behavior, Nugent stated that the letter ignored scientific evidence on human sexuality.

School Sister of Notre Dame Jeannine Gramick said that the document is causing "psychological violence to gay people." But she believes that it could have a beneficial effect in the long run by bringing awareness of the direction of theologians, bishops, and educators toward understanding of the homosexual orientation.

Other topics of the seminar were: "Homosexual Lifestyles: Fictions and Facts" and "Homosexual Christians and the Church."

The speakers founded New Ways Ministry, "a national project of reconciliation of the Church with the lesbian and gay community." Last week's seminar was held at the Hermitage, an ecumenical retreat center, but was sponsored by the Catholic Coalition for Gay Civil Rights.



ADVISORY BOARD—Members for the Catholic Charities in the Tell City Deanery are (from left, seated) Janice Harpenau, Sister Mary Ruth Krack, Father Rick Ginther, Kathy Elpers, Sister Renee Wargel, Becky Blum, Grace Hayes, and Mary Ann Hollinden; (standing) Sam Oberhausen, Tony Pappano, Jim Hollinden, and Larry Kleeman. (Tell City News photo by Mary Busam)

Tell City Charities may seek CHD grant to help jobless

Grace Hayes, archdiocesan director of the Campaign for Human Development (CHD) has encouraged the Catholic Charities Advisory Board of the Tell City Deanery to apply for a grant to assist victims of high unemployment in Perry County.

In a meeting early this month, Hayes told deanery board members the aims of the nationwide CHD program. By bringing about change, those receiving help are encouraged to help themselves, as the basic causes of poverty are attacked.

The Tell City group would help locate area

jobs. Board members, directed by Mary Ann Hollinden, will make the decision on Hayes' suggestion. They will also consider applying for a CHD loan for new industry.

At the meeting, Hayes said that last year CHD nationally backed more than 200 self-help grants and loans to assist the low-income population in establishing housing cooperatives, neighborhood small businesses, credit unions, and farm co-ops.

A collection for the Campaign for Human Development will be held in all churches of the archdiocese on Sunday, Nov. 23.



SEMINAR SPEAKERS—School Sister of Notre Dame Jeannine Gramick (left) and Salvatorian Father Robert Nugent chat between sessions of a seminar they hosted in Indianapolis last week on the topic "The Pastoral Care of Homosexual Persons." (Photo by Margaret Nelson)

COMMENTARY

Behind the Headlines

Cheers for generosity of American Catholics

by Dick Dowd

I'd call it "life styles of the middle class and generous" if somebody asked me to do a TV series about Catholics in the United States.

America is, without question, the most generous nation on the earth. We rebuilt Europe after leveling it during World War II and helped bring industrial potential and power to the rest of the world through investment and good, old-fashioned American enterprise.

Sure we made money doing it, and we did it. We raised the standard of living for millions of Americans since the depression days of the '30s.



New statistical reports show that among those millions many Catholics have moved up a notch from their original, poor, immigrant status. At home here in America, now, for two or more generations, many are classified as "middle class." They form the backbone for the most generous church in the world—the Catholic Church in the United States.

Nowhere in the world is a church this size and this involved in world assistance and support run entirely on DONATIONS from its members.

The Catholic Church in the United States cannot tax a single soul. It cannot raise a penny through any means except by asking for it. All the works performed with its blessing for society, both here and abroad—education, health care, youth assistance, etc.—are provided either at cost or through the life-giving resources of its religious and lay members.

You want numbers? I'll give you numbers.

Each November the church holds its annual meeting of bishops in Washington and publishes a budget. Even with pie-charts and footnotes it never makes the headlines. But it demonstrates, clearly, the generosity of U.S. Catholics—you and your fellow parishioners—to the needs of the world around you.

National church offices are run at a cost of 13.3 cents per Catholic. Each diocese pays its share from the Sunday collection. But the \$8 million general fund is more than matched by another \$20.7 million in that famous American Catholic Church encounter entitled the special collection. I am amazed, each year, as I read the numbers. Here are a few:

Church in countries Latin America, \$3.4 million.

Bishops' Welfare and Emergency Relief, \$1.5 million.

Campaign for Human Development, \$8.1 million.

Catholic Communication Campaign, \$2.2 million.

Mission Sunday, \$5.5 million.

That doesn't count the personal donations you may also have made to the Franciscans or the Jesuits or the Dominicans or the Medical Mission Sisters or the Glemmary Home Missioners or the Maryknoll foreign missionaries or the Extension Society or the Sioux Indian Mission or the Catholic Near East Welfare Association or the Holy Land, etc. and so forth.

Besides that, I imagine, you are also sup-



porting your own local parish and diocese and yourself and your family.

So when somebody points to the noble generosity of Catholics in one of the European countries (where a national tax supports priests and parishes and private religious education as it does in most of the western democracies except ours), do not feel abashed. American Catholics, like yourself, blessed with freedom, ingenuity and know-how, are not shy about putting their shoulders to the plow so others may benefit as well.

View From the Pew

At last, the brainy professors have caught on

by Richard B. Scheiber

At last, part of the American educational establishment is beginning to wake up to the fact the something is wrong with the way our young people view sex. It took awhile for these educators to become impressed with statistics that show a significant number of young girls become pregnant during their high school, and even their grade school years. As a result, there are a lot of young child mothers out there, as well as a lot of abortions.



It took even longer for these brainy people, the professors, to figure out that television might have something to do with this

situation. These are the same profs who use audio visual tools all the time in their teaching profession. The mystery is why all those Ph.D.s took so long to make the connection between the two: audio-visual aids and television.

An example of this new awareness is a statement by Leonard Eron, psychology professor at the University of Illinois, who goes so far as to say unless television networks portray sex and violence more responsibly, the government should consider regulation.

Dr. Victor Strasburger, a pediatrics professor at Yale University agrees, saying children and teen-agers get a dangerous message from television's portrayal of sex. That message, he says is, "Sex is fun. It's sexy. It has no consequences. So why aren't you out there having sex?"

It is to be expected that such great minds would come up with great solutions. They have. Their solution is birth control.

Listen to Dr. Strasburger. "In an average year of television watching, a child sees 10,000 references to sex. Of that number, zero deal with birth control."

Ah! The professors wave their magic wand (birth control) and the teen-agers' sex problems go away.

Makes you wonder if these people did their doctoral studies at the school of engineering. They make the teen-age promiscuity problem sound like something that can be fixed with a mechanical gimmick. Worse, they seem to have little regard for our young people, viewing them as incapable of being able to exercise a little self-control or of being able to absorb any ideas that are remotely abstract, such as beauty, truth, goodness, and something these great minds apparently have never heard of: chastity.

Young people today are no different than young people of the past. They tend to want to push at the limitations their elders place

on them, and there's nothing wrong with that. That's how we discover new things.

But in order to test the limits, you first must have limits. You must have expectations to meet. Trouble is, the expectations used to be that young people would try to be chaste. They would sometimes fail, but they knew what was expected of them.

Today, thanks to attitudes like those of the foggy-minded professors quoted above, young people think they are expected to be sexually active. That idea seems to pervade most of our educational establishment as well as our entertainment establishment. Is it any wonder we are awash in a tide of teenage mothers and of abortions?

We should be delighted that some of our brightest minds are discovering that we have a problem with adolescents' pregnancies. It should be of some concern to us, though, that these same great minds have so completely missed the point.

Two tools that the church no longer needs to be afraid of

by Fr. Eugene Hemrick

Will sociologists and psychologists ever be accepted as persons who can make a real contribution to Catholicism?

What contribution is there to make if, for example, sociological research finds that the majority of Catholics do not follow the church's teaching on contraception? Why stir up more controversy or raise unwarranted expectations?

At least two schools of thought on this are encountered.

Some would argue that sociology gets down to the grass roots. They might ask what a teaching is worth if, in fact, it is not followed. They might also suggest that if many people challenge a particular teaching it should be re-examined to see if new circumstances have arisen which influence it.

On the other side are those who would reason that the fact that a large majority do not follow a teaching, is no reason to call it into question. They might argue further that God's laws often went against the lifestyle of the Hebrew nation. The will of the majority is not always correct, they would argue, depicting sociologists as persons who try to

make a majority vote the last word on faith matters.

Psychologists also have a difficult time finding acceptance in the church. After all, some psychologists have said that it is frequently difficult to determine when a person has full understanding of his or her actions—that conditioning, heritage and other influences are factors. This can make it more



difficult to determine when a person really commits sin.

Then too, the whole idea of perfection upon which the spiritual life rests is constantly called into question by psychologists. They maintain that the road to perfection is a special calling and can cause grave difficulty to those who try to practice it and have not the constitution for it. Yet, it is our belief that with grace everything is possible, and that it is easy to deceive oneself, giving false reasons for one's sinfulness.

Recently, the differences between the schools of thought on sociology and psychology have been emphasized far more than what is held in common, what might be shared.

There has been much suspicion of psychologists and sociologists in certain quarters of the church. I believe much of this suspicion is out of place.

Thanks to a deeper understanding of psychology we are able now to better understand the depth of our traditions of spirituality. And one has only to read "The Lord," by Father Romano Guardini, to realize the richness he brought to an understanding of the life of Christ by drawing on his knowledge of theology, philosophy and psychology. His psychological insights provide a special richness, helping to lead the reader into the very heart of divine mystery.

Dioceses are employing sociological research to assist their preparations for

synods, renewal, educational programs, and better models of parish life. Sociology is assisting the church's vocations work.

It saddens me when I hear of psychology and sociology being made scapegoats for many of the ills the church is enduring.

Both sciences have assisted the church. The time has come to put away unwarranted suspicions and enter into a world where the beauty of theology shakes hands with the richness of sociology and psychology.

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TO THE EDITOR

The saints were not dissenters

In your column on polarization in the church (Oct. 31 issue), you used examples of saints as dissenters in the church. Since the hallmark of all saints has always been obedience and submission to the church, I began to question the validity of your statements.

Upon investigation, I found that not one, except for Hypolitus, was ever in the state of dissent against the church. Their sufferings, exiles and trials were caused by dissenters as these saints fought valiantly in

defense of the church. Even Hypolitus acknowledged his errors and submitted unconditionally to the church before he died.

Your whole article made it seem as if the kind of dissent that is happening in the church today is a run of the mill kind of occurrence calling for tolerance and understanding, that it is all a political power play—the powers that be pitted against the powers that want to be.

But that is not the issue at all. The issue is that the church is divinely instituted to

preach the truth in matters of morals and dogma. It forces no one to belong or even to believe but it does have every right and every duty to excommunicate and cast out anyone who preaches lies in its name.

The church teaches that abortion, marriage after divorce, homosexual acts, sex outside of marriage are moral wrongs. The dissenters say, not so. Are you seriously suggesting that the murderers, the faithless, the purveyors of perversion and the promiscuous of today are to be the spiritual leaders of tomorrow?

Yes, Mr. Fink, you are right, there is polarization in the church today—the abyss that separates the church from the dissenters is as deep and as wide as hell itself.

Brigit Lewis

Bowling Green

(Editor's note: Ms. Lewis misunderstood the column. At no place did it indicate that the saints were dissenters from the church. It gave examples of cases where various saints disagreed with one another within the church in order to make the point that there will always be controversy within the church because it is made up of humans. However, the column stated, "It was divinely established and has continued to be sanctified and protected by the Holy Spirit.")

Document on homosexuality a relief

I just completed a letter to the editor concerning the Vatican document on homosexuality. The letter contained opinions that homosexuality is a sickness, a disease, a disorder, an abnormality, a self-indulgence, a sinful act. The letter cited Jesus' statements concerning sin; it contained examples of sin; it contained quotations from the Bible; it reiterated past (?) traditional teachings of the church. Then I thought, who am I? I'm not a theologian. From me, these are just words. I thought, speak from your heart.

I tore up the letter to say:

Thank God for Pope John Paul II. Thank God for Cardinal Joseph Ratzinger, and thank God for the Congregation for the Doctrine of the Faith.

The document on homosexuality is such

a welcome relief. So beautiful. So wonderful. Once again the acceptance of man but the rejection of his sin is back. Maybe someday even confession of those sins will be recognized as necessary by the faithful and again become acceptable.

This letter could contain so much more that I want to say; the joy that I would like to express. The feeling I have for this totally positive position concerning sin and stated so eloquently by the Roman Catholic Church over and against the so-called Catholic Church in America is overwhelming.

Perhaps, just perhaps, the pseudocarpous theologians and their supporters will be kept from destroying the Roman Catholic Church after all.

Thomas F. Kuhn

Shelbyville

point of view

Campaign for Human Development is a bargain

by Ivan J. Kauffman

"The most appropriate and fundamental solutions to poverty will be those that enable people to take control of their own lives. For poverty is not merely the lack of adequate financial resources.... It means being powerless in a way that assaults not only one's pocketbook but also one's fundamental dignity."

—Economic Justice for All
Pastoral Letter on the Economy)

Over the last 16 years American Catholics have given about \$130 million to the Campaign for Human Development, the program established by the bishops of the United States to fight poverty by helping the poor to help themselves. The money was contributed in collections which are taken every year on the Sunday before Thanksgiving throughout the U.S.

\$130 million is a lot of money, but when you consider the fact that there are some 50 million U.S. Catholics it amounts to an average gift over the 16-year period of \$2.60, or about 16 cents a year. This clearly has not been a major drain on anybody's pocketbook.

Compared to many government programs—federal, state and local—the \$6.5 million the Campaign for Human Development spent last year is little more than loose change, but in spite of the relatively small amount of money CHD spends it has probably done more to alleviate poverty than many programs with budgets several times larger.

CHD helps the poor by empowering them to do something about their problems. The first requirement for a CHD grant is that the people affected must organize. Then they must form a plan to do something about their problem—whether it be jobs, poverty, housing, discrimination, or something else. If the plan is workable the CHD will fund it, but only for three years. Then the people involved must take over themselves.

"CHD is a marriage of Catholic social teaching and the American tradition of self-help," says Rev. Al LoPinto, the executive director. "We don't fund only specific categories of projects such as housing or

health care. We fund the process of human development."

A recent article in *Foundation News* said, "Regarded by many social observers as the premier funder of grassroots citizen activism in the U.S., the Campaign has an impact far out of proportion to its size. Its annual giving is dwarfed by that of large foundations, and its staff is relatively small. Yet its work has a profound influence in hundreds of low-income communities."

The self-help organizations CHD has helped to start range from senior citizens in Wisconsin to a housing cooperative in Brooklyn, and from a community organization in San Antonio to a harbor development project supported by the Archdiocese of Boston to protect lobster fishermen. More than 30 groups of farm families facing financial crises have received CHD grants in the last three years.

Bishop Arthur Tafoya of Pueblo, Colo., chairman of the CHD Bishops' Committee, reported recently to the other bishops on the Campaign's efforts in economic development, a major CHD effort. Through enterprises which CHD helped to start "thousands of people formerly in poverty are now gainfully employed and significantly participate in society," he said.

For those who have doubts that welfare is the best way to help the poor the Campaign for Human Development is the answer. As the old saying goes, "If you give someone a fish he can eat that day. If you teach him to fish he can eat anytime." CHD is in the business of teaching people how to fish.

Given CHD's success and its cost-effectiveness, the 16 cents a year we've been giving seems a little stingy. Of course many people have been giving much more than that, but obviously some people have been giving little or nothing. The result has been a lot of lost opportunities.

"This year we had to say no to over 200 qualified groups because we didn't have the funds," says CHD associate director Jim Jennings. If instead of putting a dollar in the collection basket this year we'd drop in a five it could make a real difference.

Homosexuality headline outrages

I am outraged at the negative headline of the Nov. 7 issue of *The Criterion* ("Vatican strongly condemns homosexuality").

While I am not surprised that the Vatican would issue such a statement, I think it was in very poor taste that you chose to plaster it across your paper in headline form.

There soon needs to be a public outcry before the leaders of our church become aware that the recent show of instant condemnation (which borders self-righteousness) is alienating hundreds of thousands of Catholics. I shudder to think of whose necks will be on the chopping blocks next!

And I do not believe it has anything to do with salvation—at all.

Kathy Wallace

Indianapolis

Watch for our Christmas Shopping Guide in next week's issue of *The Criterion*



Welcome
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Saturday Anticipation 5:00 PM
Sunday Morning 8:30, 11:00 AM
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Thanksgiving Day 9:00
•
First Sunday of Advent 11:00

Investing to make point as well as profit

by Richard Cain

At a time when colleges and state and local governments are withdrawing investments from companies that do business in South Africa, more and more people are putting their investments where their values are. According to John R. Steinberg of the Calvert Group, more than \$150 billion is now invested according to some type of social criteria.

Whether it's called ethical investing or socially responsible investing, the idea is the same, applying social values to investment decisions. The idea is not a new one. Some investors, such as unions and churches have long avoided investing their pension or endowment funds in areas deemed incompatible with their basic values.

But now there are emerging money management firms that specialize in offering this type of investing for big and small investors alike. Some, such as the Calvert Group, offer an investment fund whose portfolio of holdings is selected according to a defined list of social criteria as well as their promise of economic return.

"What we've done is to say, 'These are the goals of the investment fund. If it matches yours, then here's an opportunity,'" said Steinberg, director of product development at Calvert.

The surprising thing is the rate of economic performance some of these money managers have been able to deliver. For example, the Calvert Social Investment Fund gave a return of 32.9 percent for the 12 months prior to June 30, 1986. This is compared with a rate of return of 27.7 percent for mutual funds in general and 35.6 percent for the Standard and Poor's 500 stock index over the same period. (Wall Street Journal, Aug. 5, 1986) "People don't have to sacrifice investment performance for their values," said Steinberg. "Our performance shows this."

Investment specialists, however, are quick to point out that—at least in theory—one cannot be better off by restricting one's investments. But the loss isn't necessarily great because of the large number of possible investments to choose from. Richard Dixon, an associate with Wilshire Associates of Santa Monica, Calif., told the Wall Street Journal that the real problem with restricting one's investments probably isn't return but market risk.

Restricted portfolios tend to avoid the large multi-national corporations, investing instead in smaller firms whose stock is more volatile. Investments with low market risk tend to fall less rapidly than the more volatile ones, he said. But they also rise less sharply in a bull market. The greater risk of the more

volatile stocks, however, should improve returns over the long run because active stocks tend to gain more than they lose, he said.

But the risk factor is less important with mutual funds, Spero Kripotos, vice president of CDA Investment Technologies, Inc., told the Wall Street Journal, because mutual funds in general are investments with low to average risk.

Advocates of socially responsible investing also point out that by avoiding firms that may be guilty of polluting the environment or producing unsafe products, money managers steer their clients away from companies whose stock may suddenly take a nosedive when lawsuits and court orders catch up with them.

Deciding which social criteria to use in designing an investment portfolio for a fund can get complicated, however. The managers must constantly weigh new issues and re-evaluate old ones. "We pick up new issues all the time," said Steinberg. Two new issues he said his fund has not yet decided on including are gay rights and animal testing.

He said the investors have a role in how the fund formulates its criteria and directs its investments. Every investor gets a semi-annual statement of stocks the fund holds. They are also kept abreast as to the fund's social criteria for investments. "They typically will call our portfolio manager and either recommend a particular firm or question it," he said.

But no fund can please everyone. "Just as no individual is pure, no company or fund is pure," Steinberg said. "But you push toward that."

Seminar addresses question of smoke-free work environment

by Maureen Bivens

A few more people can dare to expect the right to breathe in a smoke-free work area after a "Smoke-Free Work Environment" seminar sponsored by St. Francis Hospital and Health Plus HMO at the Union Station Holiday Inn last week.

The keynote speaker, Dr. John Seffrin, addressed the seminar's question "What are the Health, Legal and Moral Implications?" by discussing "Workplace Smoking: Is it a Legitimate Health Issue?" While he stated that odds for lung cancer in non-smokers doubled with long-term exposure to second hand smoke, he submitted that the cost of cigarette-caused medical expenses in the United States is \$22 billion annually and in productivity losses, \$43 billion.

Scott Stapf, assistant to the president of the Tobacco Institute who gave "Tobacco Industry Viewpoint," said employers were "sold a bill of goods" if they anticipated increased productivity and decreased medical expenses from smoking restrictions.

Michael Samuelson, executive vice president, National Center for Health Promotion, emphasized giving moral support to new ex-smokers in his warning, "Caution: There's a Person Behind the Cigarette."

Walt Wykes, vice president and director of personnel at American States Insurance, offered his company's experience of banning smoking in all of its offices. He said that the

program has been a success, partly because it was a scheduled process that offered smoking cessation classes to the employees. The home office made the St. Vincent's Stress Center program available.

Clear communication and good will are essential for any employer considering changes in smoking policy, according to Wayne Adams, labor and employee relations lawyer, Bingham, Summers, Welsh and Spilman, who presented "Legal Issues Surrounding Worksite Smoking." He noted that standards set by environmental and occupational agencies promise changes toward smoke-free work environments.

The standards do not give office space designers many options, asserted Brad Bowen, Indianapolis Office Supply, who offered "Office Design for Smoking and Non-smoking Employees." He explained current alternatives and emphasized that business customers should specify their priorities.

In the last hour, St. Francis Hospital gave participants the opportunity for health screenings and assisted with plans to go beyond non-smoking.

Dr. Seffrin reported that four out of five Hoosiers—smokers and non-smokers—do not think smokers should light up around non-smokers. The suggestion was made that non-smokers consider possible self-improvement sacrifices they should be making themselves and offer to support smokers by making collaborative efforts.

Church —and— Business

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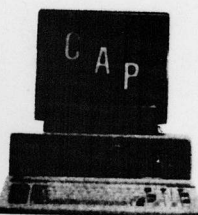
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Check list for the grateful

by Cynthia Dewes

Jack-o'-Lantern has long since turned green and disgusting and been given the toss. Junior is etching his molars with plaque with the remains of his Halloween candy, and the front yard has given up the last dead leaf to a weary rake. Autumn is in full wither as we press on to Over the River and Through the Woods time.

Plans are made. The guest list is arranged, and invitations transcribed on the relatives' answering machines. Someone will have to drive over the river all right, to get grandma from the nursing home. But woods are no problem. There haven't been any since the neighborhood developer cut them down.

Preparations begin. Mom buys a pre-stuffed, buttered and juiced frozen turkey to zap in the microwave at the last minute. Dad gets into operating the knife sharpener and sharpens all the kitchen knives, a misplaced cheese slicer and a jackknife before he can be torn away from it. It's almost time to thaw the pies and decorate place cards and look for the big tablecloth.

But wait a minute. The "thanks" part of Thanksgiving is getting lost in the holiday shuffle. We're so fatigued when the great day arrives that we forget why we're there. Putting "thanks" back into "Thanksgiving" is beginning to take on the same importance as putting "Christ" back into "Christmas."

Let's slow down and smell the gravy. If we take a cue from the season and wind down for the winter respite ahead we might even enjoy ourselves. A handy check list to determine areas of gratitude may help.

- ✓ Do we make enough money to be included in the highest tax bracket?
- ✓ Do we live in a home which boasts more than 10,000 square feet of living space?
- ✓ Do we receive weekly offers to appear on the covers of "Glamour" or "Hunk" magazines?
- ✓ Do our children, careers, travels strike envy in the bosoms of many?
If our answers to the above are negative, don't despair. Depending on what life is handing us at the moment, we may or may not be thankful for much of anything. But:
- ✓ Have we enough food in the house, turkey or not, to live through Thanksgiving weekend without starving? (tuna fish, hamburger, cheese whiz, dingdongs).
- ✓ Do we have someone to share a meal with on Thanksgiving Day? (relative, friend, neighbor, McDonalds employee).
- ✓ Is there some amusement handy to combat holiday claustrophobia? (TV,

book, deck of cards, nerf frisbee, sibling to wrestle).

If we feel positive about the above, we qualify for being officially thankful. We can be truly grateful that we have enough material things to live without panic, and some warm bodies to share them with in joy. After all, isn't that what the Pilgrims were thankful for?

vips...

✓ Dr. Craig J. Cramer, assistant professor of music and university organist at the University of Notre Dame, will play the public dedicatory recital on the new Zimmer organ at St. Lawrence Parish, 4650 N. Shadeland Ave. at 3 p.m. on Sunday, Nov. 23. Dr. Cramer is organist at First English Lutheran Church in Mishawaka, maintains an active recital schedule and is an organ design consultant in addition to his duties at Notre Dame.

✓ Robert Green, a fifth-year student at Mount St. Mary's Seminary in Cincinnati, will be ordained a deacon by Archbishop Edward O'Meara on Saturday, Nov. 22 at his home parish of St. Mary, Greenturg. Green is the son of Donald and Shirley Green of Plymouth. He taught at St. Mary School from 1979-81.

✓ Mr. and Mrs. Alfred "Ted" Heede will celebrate their 50th Wedding Anniversary at 5:30 p.m. Mass on Saturday, Nov. 22 in St. Philip Neri Church. A reception will follow in the church community rooms. Alfred Heede and the former Margaret Donahue were married Nov. 26, 1936 in the same church, of which they have been lifelong members. They are the parents of three children: Alfred Theodore, Jr., William A., and Kathleen A. Tindall. They also have seven grandchildren and one great-grandchild.

check it out...

✓ A National Certificate Program in Youth Ministry is being offered at the Archdiocesan CYO Youth Center. Cycle I courses include: "Principles of Youth Ministry" presented by Bruce Ekstrom the weekend of Dec. 12-14; "Leadership Processes for Youth Ministry" by Brian Reynolds on Feb. 27-Mar. 1, 1987; and "Leadership Skills for Youth Ministry" by Brian Reynolds on April 24-26, 1987. Tuition per weekend \$150; room and board \$35; \$10 per graduate credit (if desired). Contact the CYO Center at 580 E. Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

✓ St. Barnabas Parish, 8300 Rahke Rd. will host the third annual Perry Township

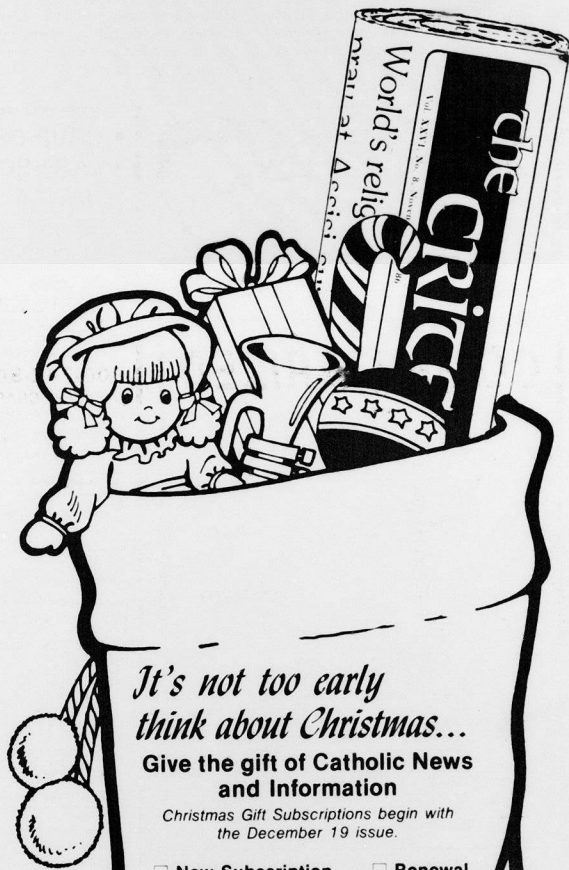
Thanksgiving Ecumenical Prayer Service at 7:30 p.m. on Tuesday, Nov. 25. Eight Perry Township churches have planned an evening of prayer and song open to the community. An offering will be taken and given to Hunger, Inc., a township agency which provides food for the needy.

✓ A Thanksgiving Day Community Dinner featuring the traditional turkey, dressing, potatoes, vegetable, cranberries and homemade bread and dessert will be served at Our Lady of Lourdes School cafeteria at 12:30 p.m. on Thursday, Nov. 27. The dinner is intended to serve elderly and other people who have no family nearby with whom to share the traditional holiday feast. Delivery to shut-ins and transportation will be provided upon request. The cost is \$1.75 per person and reservations may be made by calling 356-7291 before Monday, Nov. 24.

✓ Holy Trinity Parish, Edinburgh will host the annual Ecumenical Thanksgiving Service of the Edinburgh Ministerial Association at 7 p.m. on Tuesday, Nov. 25. Music will be provided in part by the Holy Trinity Pastoral Musicians.

✓ Madison Knights of Columbus, Council 934 will sponsor a Charity-Benefit Bingo at 7 p.m. on Sunday, Nov. 30 for the benefit of the eighth grade history students of Pope John XXIII School who will visit American Revolution sites around Boston in the spring of 1987. The Madison Knights have performed this service for Catholic schools for three years. They also raise funds for other local and area charities.

✓ Father Jeff Godecker will present a series of evening reflections entitled "From Head Trips to Foot Trips" from 7:30-9:30 p.m. on Tuesdays, Dec. 2, 9 and 16 at Fatima Retreat House, 5353 E. 56th St. The Gospel reflections will invite participants to move in service and action as declared witnesses rather than silent bystanders. Cost is \$6 per evening or \$15 per series. A deposit of one-half the total cost and pre-registration are required. Call 545-7681.



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GABRIEL AWARD—This group from the Archdiocese of Indianapolis was on hand to accept the Gabriel Award from the Unda-USA in Los Angeles early this month.

Shown with Father Kenny Sweeney (center) are members of the St. Meinrad and Indiana-apolis production team: (from left) John K...y, Michael Carotta, Donald Llak and Charles Schisla. Not pictured is William Gillespie of the St. Meinrad faculty.

Father Sweeney, pastor of Christ the King Parish, Indianapolis, was first president of the Unda-USA (the Catholic Broadcasters' Association) and created the Gabriel award competition in 1985.

The debate over government's role in the economy

by Liz Schevchuk

WASHINGTON (NC)—A week before the U.S. bishops approved their pastoral letter on the economy, a group of lay Catholics accused the bishops of a "preferential option for the state."

The Lay Commission on Catholic Social Teaching and the U.S. Economy—led by former Secretary of the Treasury William

Simon—alleged that the bishops' belief in this "option" is apparent because they put "far too much faith in government intervention as a means of helping the poor."

The commission criticized the bishops for—among purported errors—"deficient understandings of political economy—the relative roles of government and the free economy."

"Again and again," Simon's commission said, the pastoral "turns to the state to 'direct' economic activism, to create jobs, to play a determining role in foreign aid assistance and the like."

The bishops don't deny they have a "preferential option" in mind, but it's not quite what their critics say. The pastoral expresses the bishops' conviction that "as individuals and as a nation... we are called to make a fundamental 'option for the poor'" also referred to as a "preferential option for the poor."

They also emphasize that government must play a crucial—but not total or single-handed—role in furthering this option.

To the bishops, who cite church teaching in support, "it is government's role to guarantee the minimum conditions... namely, human rights and justice"

that make the common good and a "rich social activity possible" in economic life.

"Government should assume a positive role in generating employment and establishing fair labor practices, in guaranteeing the provision and maintenance of the economy's infrastructure..." It "should regulate trade and commerce in the interest of fairness," according to the bishops.

The pastoral suggests that "good government intervention" is that "which truly 'helps' other social groups contribute to the common good by directing, urging, restraining, and regulating economic activity" as necessity and occasion demand.

In addition, according to the bishops, "the precise form of government involvement in this process cannot be determined in the abstract" but depends upon "assessment of specific needs and the most effective ways to address them."

The bishops recommend that the government be involved in economic planning, although they add that "we are well aware that the mere mention of economic planning is likely to produce a strong negative reaction in U.S. society." Actually, they state, "a modern economy without governmental interventions of the sort we have alluded to is inconceivable."

Furthermore, they say, "government and the economy are already closely intertwined through military research and defense contracts." They advise that decreased military spending is required because the current "dedication of so much of the national budget to military purposes has been disastrous for the poor and vulnerable members of our own and other nations."

When it comes to international economics, in the bishops' opinion, U.S. policy should be designed "to help empower people everywhere... and to ensure that the benefits of economic growth are shared equitably among them."

One specific suggestion they make is that "the United States should seek effective special measures under the General Agree-

ment on Tariffs and Trade to benefit the poorest countries."

Overall, the bishops say, "the way society responds to the needs of the poor through its public policies is the litmus test of its justice or injustice."

A lot of what they say is too much for Simon and the lay commission, who find the pastoral guilty of "several serious intellectual defects."

Simon said addressing economic problems involves "individual liberty, voluntary association and limited government..." Commission co-chairman Michael Novak said the pastoral in part is "excessively opinionated and ideological and strays from general moral principles."

The pastoral, in their view, "falls short of full understanding of the American experiment in economics."

The bishops, for their part, suggest that the "American experiment" is incomplete. They call for "a new American experiment" involving "new forms of cooperation and partnership."

The nation's founders sought to establish justice, promote the general welfare and secure the blessings of liberty, the bishops note. "Our review of some of the most pressing problems in economic life today shows, however, that this undertaking is not yet complete."

"Justice for all remains an aspiration; a fair share in the general welfare is denied to many."

"Our economy is marked by a very uneven distribution of wealth and income," the bishops declare. Moral principles "establish a strong presumption against extreme inequality of income and wealth as long as there are poor, hungry and homeless people in our midst," they add.

To correct inequities, they state, "private charity and voluntary action are not sufficient. We also carry out our moral responsibility to assist and empower the poor by working collectively through government to establish just and effective public policies."

Readers who want the final text of the U.S. bishops' pastoral letter titled "Economic Justice for All: Catholic Social Teaching and the U.S. Economy" may obtain it from Origins, NC Documentary Service. This edition of Origins also includes the briefer pastoral message approved by the bishops to accompany the full pastoral letter. The price of one copy is \$3.50. The price includes postage and handling. Payment must accompany order. Write: Origins, NC News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. Multiple-copy rates are available on request. For those rates, telephone (202) 690-6742.

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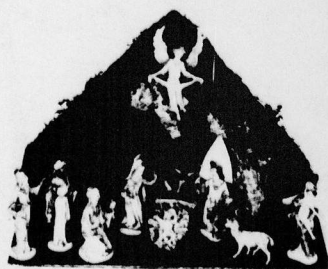
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Pastoral on economy at a glance

WASHINGTON (NC)—Here at a glance are the highlights of the pastoral letter, "Economic Justice For All," as approved by the U.S. Catholic bishops.

- Expresses a "preferential option for the poor" and says that fulfilling the needs of the poor must be "the highest priority" of economic policy.
- Says economic rights are fundamental human rights as much as are freedom of speech and religion.
- Emphasizes family life and education. Says the impact on the family must be a basic norm for evaluating economic policies and decisions.
- Calls for reform or replacement of the World Bank, the International Monetary Fund and the General Agreement on Tariffs and Trade because of their inability, the bishops say, to deal with current world economic problems.
- Calls employment "the most urgent priority for domestic economic policy."
- Urges development of anti-poverty policies which will strengthen family life and enable the poor to have a share in and power over economic life.
- Urges national policies to revitalize family farms.
- Calls for a "new American experiment" of equitable participation by all in the country's economic life.
- Recommends a hike in the U.S. minimum wage to make up for the loss in buying power since 1981.
- Focuses on the life, ministry and example of Jesus rather than simply the content of Jesus' teachings in formulating its approach to Christian ethics.

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Today's Faith

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What it's like to go on a retreat

by Katharine Bird, NC News Service

That Friday evening, exhausted by the smothering heat of a Washington, D.C., summer day and a week of deadlines, I got into my car, drove across the bridge over the Potomac River into the Virginia suburbs—and into a different world.

Though less than 10 miles from the nation's capital, the Dominican Retreat House in McLean is a place apart, a center of peace and spiritual refreshment. The 25-year-old retreat house sits at the top of a low-lying hill separated from a nearby housing development by spacious lawns and woods. The front hall was buzzing with quiet chatter as women signed in. The accent was on gracious hospitality as the Dominican sisters welcomed us and directed us to our comfortable but somewhat Spartan rooms.

At 7:30 p.m. the general retreat for women started. Dominican Sister Virginia Marie Butler explained that the weekend's theme was "Yahweh the Faithful One." She asked us to turn our large problems and small worries over to Yahweh: "Let him take care of them for these three days."

Rules for the retreat were few: Silence at breakfast and lunch; talking was allowed at dinner and in certain areas of the house and grounds. All retreat events were optional with guests invited to participate at their own pace. Guests were asked to give a donation to cover expenses; the average donation was \$55.

The three-day retreat was framed by prayer—morning and evening prayer, the Eucharist, a reconciliation service, benediction, silent prayer, meditation, spiritual reading. Each woman was assigned a prayer partner and asked to keep this person in mind for the weekend. In addition, the Dominicans place each person coming to their retreats in their ongoing community prayers.

The initial session included introductions. Of the 41 women present, the youngest was in college while several were in their 70s; most were married, had children and worked outside the home. Many women worked as educators, some for government or social service agencies and a few as full-time homemakers.

Why did they come? One woman said she went on retreat annually because "it means so much to come here to get perspective and peace." Another was having trouble adjusting to a difficult home situation and was exploring different kinds of spirituality in search of help. Two women, strangers to each other, came for "peace and some spiritual reflection" before leaving a week later to live in Germany with their families. A younger woman described herself as a lapsed Catholic on her way back. Several, like me, were attending their first retreat and didn't know what to expect. We came partly out of curiosity, having heard others rave about retreats.

The days followed a similar rhythm: At 8 a.m. a



bell rang and a sister knocked on each bedroom door saying, "Let us bless the Lord." Guests responded, "Thanks be to God." Through the day prayer, meals, conferences and quiet time alternated.

In his first conference, the retreat master, Holy Cross Father James Denn of Milwaukee, asked us to imagine that God's love was "like the amniotic fluid surrounding the baby. The baby totally relies on the fluid and can relax, secure." For us, he said, "the scary part is giving ourselves totally" to God.

At another session Father Denn said that each liturgy is a "practical exercise in hope." At the Eucharist we come into contact with people whose sorrow over a terrible event has turned gradually into the joy of the resurrection. This gives us the hope that we can live through the dark times in our own lives, he added.

Family retreat

An experience in togetherness

by Fr. David O'Rourke, OP, NC News Service

A friend of mine, a chaplain at a state university, has tailored a family retreat which focuses on family communication, especially between teen-agers and parents. The purpose of the retreat is to bring family members together for a weekend, bring some of the stresses to the surface and then give them the experience of resolving them.

At his retreats, family members are put into new "family" groupings for discussions so that no one is with his or her own relatives. "Sometimes people find it easier to talk about charged issues with a sympathetic stranger," my friend reports. Each new family group is encouraged to bring up situations which individuals are dealing with at home. Typical discussions revolve around the issue of doing chores or appropriate curfews for teen-agers.

Saturday afternoon, guests split into three small groups led by a Dominican sister. In my group, women shared their favorite techniques of prayer and we practiced a form of meditation called "centering prayer."

By 10 o'clock each night I was in my room, reading quietly and listening to the only sound, the crickets chirping in the trees outside my window. Shortly after 4 p.m. Sunday I was in my car again going home. The weather had not changed a bit nor had my responsibilities lightened. But in some way I can't quite explain, I was at peace, refreshed after that brief, lovely immersion in serenity.

And the silence? Well, to my surprise, there wasn't really enough. So the next retreat I go on will be a silent one.

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This Week in Focus

Why does a person go on retreat? And what happens on retreats today?

Katharine Bird describes her experiences at a general retreat for women. It was a time for praying and thinking, under expert direction, about the meaning of God in one's life. Bird is associate director of the NC religious education package.

Dominican Father David K. O'Rourke writes about a family retreat program where the accent is on communication, especially between parents and teen-agers. A family retreat can give people an experience of togetherness that is much needed today, he says. Father O'Rourke is a staff member

at the Family Life Office in the Diocese of Oakland, Calif.

Father Lawrence Mick, writing about his two years with youth retreats, says that he is "continually amazed by the almost tangible presence of God in the midst of retreat activities." Many youths are deeply touched and changed by the experience, he adds. Father Mick is pastor of St. Patrick's Church in Glynnwood, Ohio.

Father John Chastelot says that Jesus himself regularly withdrew from his hectic public ministry to go on retreat, often in the desert, not far from Capernaum.

"Parents tend to explain the parent point of view and the youngsters talk of their own youth concerns," he says. "But it's an explanation, not a battle. And since those listening are strangers, people know they have to work harder to get their point across and to listen to others."

The new family groups also share chores at the retreat center they use for the weekend. The program includes time for recreation too. "The experience of having fun together is one of the most important parts of the weekend," the priest says.

Toward the end of the weekend the real families come back together again and describe how their discussions went. There is a Mass and then they return home. "They take with them the experience of a productive weekend," my friend tells me. "But what they leave behind is equally important," he adds. Many are able to put aside such notions as "You just can't talk to teen-agers" or "My dad's never going to listen."

Does it work?

"It seems to," my friend tells me. "At least, the parents and teens end up talking about things they weren't talking about before and they learn that it's possible and helpful." And if parents and teen-agers discover that they can establish some new lines of communication and break some old destructive patterns, the retreat weekend will have accomplished its purpose, my friend thinks.

Studies coming out of our American universities tell us, for example, that significantly less learning is taking place within families. From a very early age many youngsters spend much of their time away from their parents—with professional care givers, in school and with their friends.

(See FAMILY RETREATS, page 11)

High school students on retreat

by Fr. Lawrence Mick, NC News Service

When I was a senior in high school, a retreat was a requirement for graduation. It was held at the provincial house of the brothers who taught in our school. That was more than 20 years ago, so I don't recall many details of that retreat. I do remember that it re-

quired us to spend three days in total silence which seemed nearly impossible at the time but was facilitated by the watchful eyes of our chaperones.

More recently I served for two years on the youth retreat team at a retreat center in our archdiocese. The retreats there were different from my high school memories. While formats vary widely, youth retreats

today seem to stress dialogue and communication more than silence. And the stress is clearly on the positive, seeking to convey a lively sense of faith and to provide an opportunity for a loving encounter with the Lord.

A typical retreat may begin with some icebreakers so that the participants and the retreat team can get acquainted with one another and begin to relax. Various exercises encourage the sharing of doubts and fears, hopes and dreams. Some talks raise questions about faith and how to live the Gospel in today's world. Since adolescence is a time of important self-discovery and growth, time may be spent helping participants grow in self-awareness and honesty with self.

Along with activities and dialogue, there also are important times of prayer as a group and individually. The totally silent retreat is a rarity for youth today but designated times for silent reflection and prayer offer a chance to be quiet and listen to the Lord. Celebrating reconciliation and the Eucharist are usually retreat high points.

Some youth retreats are conducted by adults alone. Others may be led mainly by teams of youths who have already made a retreat (usually several) and are willing to witness to their own faith and their relationship with the Lord. Such peer witness can be very powerful for it makes it clear that faith can be positive and alive in adolescents.

Often I have asked retreatants their reaction to a retreat. Almost always the response is that it was very different from what they expected. Many were intimidated by expectations of three days of non-stop prayer. They are pleasantly surprised to discover that religion can be enjoyable.

The reasons teens come to a retreat vary widely. Some come because it is a school requirement, just as it was for me. Many come because a friend urged them to give it a try. Some are urged to attend by parents; others come as part of their preparation for the sacrament of confirmation.

But whatever their reason, most youths reap similar benefits. They learn to love themselves a bit more. They learn to share their ideas and feelings about God and religion with others. They come to know the Lord better and gain a more positive attitude toward the church. And they get a perspective on their lives that is hard to obtain in the midst of day-to-day existence.



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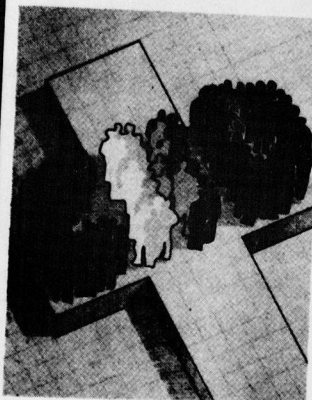
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The Bible and Us

Jesus valued his retreats

by Fr. John Castellet, NC News Service

The disciples had just returned from a mission to the towns of Galilee. They were bubbling with enthusiasm as they reported their experiences. But Jesus knew that once the adrenaline stopped flowing they would realize how exhausted they were.

So he said to them: "Come by yourselves to a out-of-the-way place and rest a little... Jesus and the apostles went off in the boat by themselves to a deserted place" (Mark 6:30-32).

Jesus learned from experience that it was necessary to get away from time to time and recoup his energy. After an especially stressful day of exorcising, of healing people who came in such crowds that "before long the whole town was gathered outside the door" (Mark 1:33), he slipped away to be alone

with God. "Rising early the next morning, he went off to a lonely place in the desert; there he was absorbed in prayer" (Mark 1:35).

To appreciate the silence of the desert a person has to experience it. Absolutely nothing breaks the stillness and one is left all alone with one's own thoughts—and with God. It is not surprising then to find Jesus and his disciples going off to the desert.

They would not have far to go. The hub of their activity was Capernaum on the northwest shore of the Lake of Galilee where the Jordan River flows into it. On the same shore just across the Jordan was Bethsaida and beyond this town was largely uninhabited desert.

This is still true today. Leave the ruins of ancient Bethsaida and head east and you quickly find yourself in a no man's land, a wildly desolate, rock-strewn

wasteland formed by the volcanic activity which determined the character of the terrain in prehistoric times. In a certain light it resembles a moonscape.

It is in this area that Jesus fed the multitude. But there are so many conflicting details about the event that it is almost impossible to localize it with any certainty. However, there are some interesting clues pointing to its general locale and they identify Jesus' desert retreat in a general way.

Mark's Gospel states that right after Jesus and the disciples went off by boat to a deserted place, "people saw them leaving... (and) hastened on foot to the place arriving ahead of them" (6:33).

Evidently Jesus' group had not gone far by boat, just along the shore of the lake to a spot east of Bethsaida. So the people from Capernaum and environs had little difficulty arriving ahead of them on foot. This was the crowd he fed. It is interesting that in the fourth evangelist's account of the feeding, Jesus asks Philip where they can buy food to feed the crowd. Why Philip? Apparently because he was from Bethsaida and would have been familiar with all the town's bakeries.

Such hints suggest the area east of Bethsaida as the place of retreat. Ironically they also point to the difficulty Jesus had in getting away to a remote place where he could get his bearings. Yet for him going on retreat was an essential aid to his ministry.

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Education Brief

Inside view of retreat house run by Dominican nuns in Virginia

During 1986 the Dominican Retreat House in McLean, Va., offered 42 weekend retreats, 26 days of recollection, two six-day retreats for women religious and two conferences for chaplains. There were general retreats and silent retreats, separate retreats for women and for men, retreats for young single women and for senior women, charismatic renewal retreats and retreats for the seriously ill. Retreats also were available for people in Alcoholics Anonymous and Al-Anon groups.

The retreat house offers different kinds of retreats and days of recollection to meet the varied needs of people. "God didn't make us with a cookie cutter," explained Dominican Sister Patricia Mood. A staff member at the retreat house, she said the days of recollection are especially for those who cannot easily get away for a longer period, such as mothers of small children, people caring for someone seriously ill or those who work on weekends.

Sister Mood, a veteran of 15 years as a public school teacher, entered religious life as a Dominican four years ago. She attended her first retreat, for young single women, at the Dominican Retreat House in Elkins Park, Pa., 20 years ago.

What she found then—the support of her peers — attracts young single women to retreats today, she believes. "It's important to know others who care about their relationship with God and who pray," she said. In preparing for retreats, the goal of the eight staff members is "to provide a place for people to come and look again at their relationship with God, to

deepen it, to hear his call," Sister Mood said. "We set the tone and pace and let the Lord work."

Sister Mood said most retreats at the Dominican Retreat House play to a full house of 41 people. Many have a waiting list. Most retreats have at least one person from another Christian denomination. Non-Catholics usually feel a little uncomfortable initially, she said. But by the second day, most feel at home in that setting.

About one-third of those attending their first retreat return. Some attend a retreat annually and also a day of recollection which, they say, serves as "a refresher," Sister Mood added.

Asked whether retreat directors go on retreat, Sister Mood said members of her order usually go to other retreat centers for their retreats. "And it's not a busman's holiday either," she said, pointing out that going on a retreat is quite another matter from working at the retreat house.

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Resource

"The Gentle Touch" by Charles Keating. All of us are seekers, searching for God, looking for meaning and sense in our lives, writes the author, a counselor and spiritual director. And all of us "have felt we have met God at one time or another," he adds. "But we may not have identified him." Keating says he wrote this book of short, reflective essays to show readers where he has sensed God in his own life in the hope that his experience might help others. He discusses finding God in love, in joy, in loneliness, in other people, in sexuality. Viewed with perspective, even unhappy events can be mined for strength and meaning, Keating says. For instance, failure. "In the grip of failure we have no purpose," he says. Failure is a "diehard misery" but we can learn from it, grow from it and become a better person. (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. 1985. Paperback, \$5.95.)

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Family retreats needed

(Continued from page 9)

The result? It is becoming less common for youths to learn about values across generational lines. Youngsters have "teachers" within their own age group. The suspicion many parents have that children take their friends more seriously than their parents just might be true, especially during the high school years.

This means that people in family ministry have to recognize that the family doesn't provide the same sorts of support for youngsters it once did. And they need to devise their programs to give families opportunities to spend time together in productive ways. My friend's retreat program attempts to fit into this context.

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Discussion Points and Questions

What are some reasons people go on retreat? What might attract you to one?

Retreats today are not cut from a single mold. What are some of the different kinds of retreats available for people?

How do high school students respond to youth retreats, in Father Lawrence Mick's experience?

Did Jesus to go on retreat occasionally? Where did he go, according to Father John Castellet?

After reading Dominican Father David O'Rourke's article, what is one goal of a family retreat?



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Children's Story Hour

Sister Therese Couderc was great and humble woman

by Janaan Manternach, NC News Service

Sister Therese was in charge of a rooming house for women pilgrims in the French town of La Louvesc. It was 1828 and her life was busy and happy.

Hundreds of women traveled from all parts of France to pray at the tomb of a Jesuit priest, St. John

Francis Regis. They needed a place to stay during their pilgrimage and Sister Therese and two other sisters provided food and shelter to them.

But many of the women who stayed in the rooming house had serious problems and needed more than food and shelter. Some had questions about life and about God. Many were looking for a way to live better lives. They asked Sister Therese for advice.

One day Sister Therese was thinking about the women who confided in her. They reminded her of herself a few years earlier. She had many questions when she was finishing school. She remembered how a priest helped her find some answers during a mission. The priest listened to her questions and gave helpful advice. He helped her to learn to pray more.

Now Sister Therese decided to try to help the women pilgrims the way the priest had helped her. So she turned the rooming house into a retreat house where women could come to spend some quiet days thinking and praying about their lives. Sister Therese and her companions would listen and give advice.

Her retreat house became very popular. Some of the women asked to join her religious community. They decided to call themselves the Congregation of the Cenacle. The name comes from the Upper Room or Cenacle where Mary and the apostles gathered to pray after the resurrection of Jesus. This was where the Holy Spirit came to them at Pentecost.

In 1837 Sister Therese gave up her position as superior of the community. She thought that others would be better leaders and she wanted to work directly with women during their retreats. For the



rest of her long life, Sister Therese lived as one of the sisters and was happy to be doing God's work.

By the time she died in 1885, many people considered Sister Therese a saint. Today there are hundreds of Cenacle sisters and dozens of Cenacle retreat houses around the world. Thousands of women in the United States make retreats each year at a Cenacle retreat house.

The Catholic Church celebrates the feast of Blessed Marie Therese Couderc each Sept. 26.


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What Do You Think?

Think of a time when you visited a favorite relative, someone you can talk with about anything. Did you feel happier at the end of the visit? Why do you think people sometimes need quiet time to think and talk things over?

Reading Corner

Sometimes a retreat simply means packing up and going for a visit with relatives or friends. Getting away with others who enjoy your company can be wonderfully rewarding. This kind of experience is described in the Caldecott Medal Book, "The Relatives Came," by Cynthia Rylant. A crowd of people in Virginia pile into a station wagon and travel to a relative's home in the mountains. Their visit lasts for weeks and they laugh and make music and have a grand time. The delight and warmth of the visit is clearly and touchingly conveyed in the words of the author and through Stephen Gammell's illustrations. (Bradbury Press, 866 Third Ave., New York, N.Y. 10022. 1985. Hardback, \$12.95.)



Carpet Column

JIM O'BRIEN

CARPET SALE PRICES

Every weekend, the metropolitan newspapers carry "Carpet Sale Ads," generally by the same merchants. From the sound of the ads, you would think that you are getting the world with a fence built around it. Do not fall for these gimmick ads.

The tune of the carpet industry is set by mill introductions at January and June Markets. Merchants select styles for their marketing areas after each market, and program them for the following six (6) months. How can they have a legitimate carpet sale every week, if they are showing the same styles of carpet for six (6) months? THEY CANNOT!!

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Under "Guaranteed Lowest Price" they state, "If you can find the same carpet for less within 7 days, we'll refund the difference in cash." They don't tell you that they have changed the label names of the carpet to make it difficult for you to comparison shop. If they are so proud of their low price, why disguise the manufacturer's name of the carpet?

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THE SUNDAY READINGS

Psalm 122
Colossians 1:12-20
Luke 23:35-43
II Samuel 5:1-3

SOLEMNITY OF CHRIST THE KING

NOVEMBER 23, 1986

by Richard Cain

This Sunday is the feast of Christ the King. It marks the end of the liturgical year through which the story of Christ and our salvation is annually told and celebrated. Through this feast, we celebrate the ultimate authority the Father has given Christ over all creation.

Pope Pius XI instituted this feast in 1925 in response to what he saw as a critical spiritual problem of that time: the growing tendency of governments (and individuals) to ignore or oppose the authority of God. One of his goals was to make clear the need for the church to have freedom from political control and persecution in order to accomplish its mission. But even more, he hoped that the feast would annually rekindle a desire among all people to invite Jesus in a deeper way to become Lord of their lives, families, communities and nations.

Here are Pope Pius XI's words from his letter instituting the feast: "If we ordain that the whole Catholic world shall worship Christ as King, we shall minister to the needs of the present day, and at the same time provide an excellent remedy for the plague which now infests society..."

"Bitter, indeed, are the fruits that this revolt of individuals and of nations against Christ has borne so frequently and for such long periods. ... Enmities and rivalries between nations have been enkindled, and are a great hindrance to the cause of peace; a spirit of insatiable greed is abroad that often wears the mask of public spirit and patriotism; and following on it are discord and division between citizens, and a blind unrestrained self-love which makes private

advantage and private gain its one aim and universal standard.

"We see, too, that peace in the home has been utterly ruined because men forget or neglect their duties; and that the stability of family life has been undermined; society, in a word, shaken to its foundations and on the road to ruin. We earnestly hope that the Feast of the Kingship of Christ, which in the future will be yearly observed, may hasten the return of society to our loving Savior." ("Quas Primas," no. 190)

Does his description of social ills sound familiar? The purpose, then, of this feast is to give us an opportunity to examine how much we let Christ be the Lord of our lives. But what kind of leadership does Christ offer us such that we can really see it as the solution to the problems listed above? Let's consider the readings in light of this.

The first reading is from II Samuel. The two parts of The Book of Samuel describe the fascinating series of events that led up to the rule of David, Israel's greatest king. David's kingship did not come all at once. I Samuel 16 describes the prophet Samuel anointing David as king. But it takes 20 chapters of service, fighting, political maneuvering and much waiting before David was finally recognized by all of Israel as king.

In the reading we see the representatives of Israel freely choosing David as their king. They addressed him, calling themselves "your bone and your flesh." That is, David was their kinsman, one of them. This fulfilled the requirement of Deuteronomy (17:15) that the king must be a kinsman, one of them. Jesus also fulfilled this requirement of kingship by becoming a human being.

the Saints *by Luke*

BORN IN CONSTANTINOPLE IN 715, STEPHEN WAS SENT TO ST. AUGUSTINUS MONASTERY WHEN HE WAS 15. WHEN HIS FATHER DIED, STEPHEN DISTRIBUTED HIS SHARE OF THE INHERITANCE TO THE POOR. HE WAS ELECTED ABBOT OF HIS MONASTERY WHEN HE WAS 30 BUT RESIGNED SEVERAL YEARS LATER TO SEEK GREATER SOLITUDE AS A HERMIT IN A TINY INACCESSIBLE CELL.

STEPHEN WAS SEIZED BY FOLLOWERS OF EMPEROR CONSTANTINE COPRONYMUS WHEN HE REFUSED TO SUPPORT THE EMPEROR'S ICONOCLASM. HE WAS TRIED BY COURT BISHOPS AT A MONASTERY IN CHRYSOPOLIS AND BANISHED TO THE ISLAND OF PROCONNESUS. AFTER THREE YEARS THERE, HE WAS BROUGHT BEFORE COPRONYMUS AND WHEN HE STILL INSISTED ON VENERATING RELICS HE WAS JAILED WITH 300 OTHER MONKS. LIVING A KIND OF MONASTIC LIFE TOGETHER, AFTER 11 MONTHS IN JAIL HE WAS SCOURGED AND DRAGGED THROUGH THE STREETS AND KILLED, IN 765.

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My Journey to God

I'm Still On My Way

by Fr. John L. Oestrik, O.F.M.

There's peace in me—and yet I feel anxious.
There's joy in me—and yet I'm not laughing.
There is Jesus in front of me, inviting me toward him—and yet I look to the side or at myself.

Why?

If Jesus reaches out with such generosity toward me, why do I look aside?
If Jesus can give an eternity of joy to me, why am I not smiling?
If Jesus extends his peace to me, why am I anxious?

My life's climb isn't finished. I still am on my journey.

In the gospel reading we see this identification with us by Jesus take on a much deeper form. For as the presence of the two thieves makes clear, Jesus did not only die for us. He dies with us.

The image of the two thieves brings home to me a truth about myself: I am a thief. I did not make me, therefore I do not belong to me. I belong, rather, to the one who made me—who continually makes me. When I act contrary to the will of the one who makes me, I am a thief because I take myself from him.

The image of Jesus dying there with the two thieves, however, brings home

an even more important truth about myself: In God's eyes, I am much, much more than a piece of property. The way my maker comes to reclaim me shows me the incredible dignity and respect with which God views my belonging to him. He puts himself on my level and asks me to come back! This is the way my king chooses to rule over me!

On my cross today, how do I live so that I say to Jesus, "Remember me when you enter upon your reign"? How do I hear him saying to me, "I assure you: this day you will be with me in paradise?"

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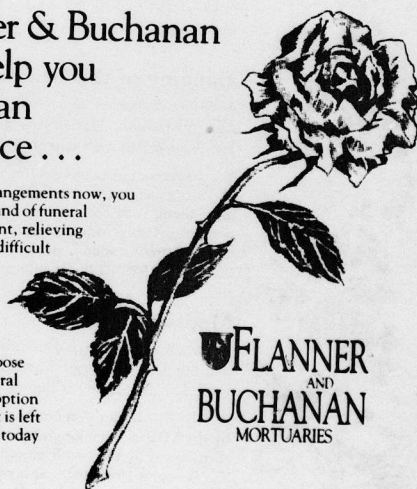
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Question Corner

Incorruptible bodies?

by Fr. John Dietzen

Q While we were on a tour of the Shrine of the Immaculate Conception in Washington, D.C., the tour guide spoke of St. Catherine Laboure. Her body, he said, was incorruptible. I have heard this of other saints and always have been skeptical. What exactly does that mean? If these saints' bodies have not corrupted I would think the scientific community would be pounding at the door to investigate. I trust the Catholic Church would permit such investigation. (New Jersey)

A Incorruptibility as it would apply to instances such as you mention is one of what are called "charismatic" or "mystical" phenomena that may affect the bodies of people known for holiness.

Incorruptibility simply means that the normal decomposition which takes place after a person's death has not occurred in a particular instance. The body remains as it was at the time of death, sometimes even with amazing flexibility.

A few other such phenomena are bilocation, levitation (an unexplainable lifting up of the body) and stigmata (the appearance of bodily wounds similar to the wounds of Christ in his crucifixion).

More often than most people might think such phenomena have possible physical or psychic explanations.

In other instances, scientists, past and present, have been unable to discover natural explanations.

The bodies of some saints have remained uncorrupted this way for centuries for reasons science has never been able to diagnose. The church recognizes the possibility of supernatural causes for this lack of bodily corruption. But, for the reasons given, the church is always cautious about attributing supernatural causes in a particular instance.

In examining the holiness of a person's life, during the process of canonization for example, the church's primary and overriding concern is how that individual lived his or her life as a follower of Christ, not what happens to the body in what might be a supernatural event.

Q I know that Mass stipends (money given as an offering for Masses) go to the priest. But I have been intending to leave some money in my will to our church for Masses. Is that all right? (Ohio)

A Of course that is all right. But it would not be a gift to the church or the parish.

Many Catholics are under the same misconception as perhaps you seem to be. It is not uncommon for Catholics to bequeath in their will an amount of money "to St. John's Parish for Masses for myself and my family," thinking they are making a bequest to the parish.

None of that money would go to the parish itself. As I explained recently, law provides that Mass stipends be given to the priest who offers the Mass.

You perhaps are aware that many parishes, especially larger and older ones, receive requests for more Masses than can possibly be said in that particular parish in a reasonable period. These requests may be transferred to other parishes in that diocese, or to religious orders or the missions.

The same rules apply in these circumstances. The Mass stipend would go to the priest who offers the Mass or, in the case of religious with vows of poverty, to the community to which he belongs.

(A free brochure explaining Catholic regulations on marriage and the promises made in an interfaith marriage is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.) (Questions for this column should be sent to Father Dietzen at the same address.)

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Family Talk

College lad's first visit home

by Dr. James and Mary Kenay

Dear Dr. Kenay: Our son left for college in late August. This was his first time away from home. We wrote him weekly, but didn't hear anything from him for almost two months. We did hear once from the student dean that he was being disciplined for participation in a drinking party. His midsemester grades were well below his capabilities. He will be home Thanksgiving and Christmas, and I would like to find out what is going on and how we can help. Any ideas?—Ohio

Answer: Leaving home for the first time as a young adult calls for new adjustments on both sides. Major life changes, even when desired and welcomed, still lead to stress. Going off to college is a major life change.

Good for you, writing weekly to him. You can hope that he writes back, but don't expect him to. Commonly, young adults "forget" their family for awhile in enjoying their new life. Your weekly letters are a nice way to keep him up on family news.

Often the initial reaction to a young adult child leaving home for the first time is like a honeymoon for both. The parents have enough hot water to shower for the first time in years. The silence is almost eerie without the loud booming stereo. No more late nights waiting up to check in a slow-to-come-home son or daughter.

Meanwhile, away at college or wherever, some few youngsters show severe signs of stress in the first week or two. Abuse of alcohol and drugs and suicide attempts are the most serious symptoms, and they may occur within the first three weeks. Writing or calling at least twice a week and sending goodies as a surprise may help during this initial adjustment period.

The next time things may go sour for your young adult is at midterm exams. He or she may have partied or played around, enjoying new-found freedoms. Now comes the first reckoning. Panic sets in.

You mention two very common symptoms of adjustment for this period: poor grades and alcohol abuse. Be glad your son's college is on the job and disciplining party drinking. This can be a very difficult task for colleges, to keep a lid on young adult boisterousness and drinking, but it is very necessary.

Everyone who faces changes, even positive changes, goes through a period of adjustment. This period may last up to three months, and during this time all sorts of hard-to-handle and ambivalent feelings and behavior may occur. Homesickness and a rebellious "breaking free" are the most common.

When your son comes home for his first holiday, be aware that he will have changed. Avoid parental lectures. If you have not "taught" him the proper way to behave by now, you are not going to correct that over Thanksgiving.

Instead listen. You have a young adult in your home, a new friend. Hear him. Let him tell you of his new experiences, even the troubles he may have brought on himself. Be patient and supportive. Remember, those first three months are the hardest. After a few false starts, most college students adjust naturally and go on to do well.

And when he goes back, continue your habit of writing or calling weekly, a nice newsy communication. Tell him what's happening at home. He will use and value your support and understanding at this time far more than your advice.



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Make-It & Take-It Christmas Design Workshop

Monday, December 1, from 7 p.m. to 9 p.m.
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Fee: \$19.50. Registration limited to 60 persons

Participants in this unusual workshop will learn to make stunning decorations from the pros—then take home their best efforts. This year's project will be a surprising twist on a traditional Williamsburg wreath valued at more than \$50. Taught by designers, Nancy Summers and Sue Wilson, who have conducted numerous workshops in 18th century floral design in Indianapolis and Williamsburg, VA.

Phone 929-0222 for information and reservations, or mail the \$19.50 reservation fee to Marian College, Christmas Workshop, 3700 Cold Spring Road, Indianapolis, Indiana 46222, before November 26. Bring a sharp pocket knife, scissors, gloves and wire cutters if possible.

Hanging of the Greens

Tuesday, December 2, from 3 p.m. to 9 p.m.
Allison Mansion, Marian College
Free, but registration is requested

Everyone is welcomed at the annual Christmas decorating party for this beautiful and historically significant mansion. Volunteers will receive plenty of good decorating ideas along with hot cider and a lot of fun while working under the direction of designers Nancy Summers and Sue Wilson. This is a great opportunity to take part in a Christmas tradition and pick up a few professional decorating hints for your own home. Call 929-0222 for information and registration.

Madrigal Dinners

Fridays and Saturdays, December 5, 6, 12 and 13, at 6:30 p.m.
and Sunday, December 7 at 1:30 p.m.
Price \$14.75. Seating is limited and reservations are required.

Enjoy Marian's unique brand of Madrigal dinner, highlighted by entertainment by the Marian Chorale and the Madrigal Singers. Set in the Allison Mansion and surrounded by the lavish period Christmas decorations.

These performances always sell out, so call 929-0222 for reservations soon.

Raggedy Anne and Andy

December 4 & 5 at 10 a.m., December 7 at 7 p.m., and December 9 at noon.
Marian Hall Auditorium
Price: Adults \$3.50, Students & Children \$2.50. Reservations required for some shows.

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Vatican Letter

Collegiality is uniting and dividing issue

by Agostino Bono, NC News Service

In a letter to the U.S. bishops, timed to coincide with their November meeting, Pope John Paul II stressed collegiality as the forum for finding common ground with a hierarchy uneasy over a number of Vatican decisions.

Collegiality is a favorite papal word when dealing with individual bishops and of national bishops' conferences critical of specific Vatican decisions. But the pope often views the principle from a different angle than the bishops.

Bishop James Malone, outgoing NCCB-USCC president, devoted most of his opening address at the Nov. 10-13 meeting to collegial approaches on church issues. He outlined a series of problems and even suggested a collegial-type meeting between the pope and a delegation of U.S. bishops to discuss the U.S. church prior to the pope's trip to the United States next September.

The pope stresses episcopal unity with the papacy, the most important church office for maintaining common teachings and practices in a universal church. Bishops emphasize that the Vatican needs to consult with them more on decisions it makes affecting local churches and, in some cases, letting these decisions be made by local church authorities. Many bishops argue that such consultation would increase Vatican understanding of the local pastoral implications of a decision and thus avoid possible controversy.

The need to understand local situations was a theme of a Bishop Malone talk on theological dissent and how in the United States it is culturally conditioned by American attitudes toward dissent. The speech came several months after the controversial Vatican disciplining of Father Charles Curran, U.S. moral theologian, because he disagrees with church teachings on a number of sexual and medical issues. The decision was divisive among U.S. church officials and theologians.

"What makes questions of dissent all the more complicated in our local church is the passion we have

in this country to let all persons have the freedom to give their point of view. As citizens we would die to protect this freedom of speech," he said without mentioning Father Curran. Bishop Malone noted that U.S. Catholics must also "defend the revelation given us in Christ and the church's responsibility to continue that revelation in its care for authentic teaching."

For Bishop Malone then, the issue of dissent is not framed solely in terms of preserving church teachings. It is also a nuanced question of "how can

the church ensure the stability of its teachings while at the same time encouraging that freedom of conversation which, even in theological terms, makes for testing and development?"

Bishop Malone's proposal of a meeting between the pope and a delegation of U.S. bishops is not without precedent. Last March the pope invited 21 leading Brazilian bishops to a three-day summit meeting with him and 10 top Vatican officials to thrash out a series of troublesome issues.

The Pope Teaches

By giving into sin, humans punish themselves

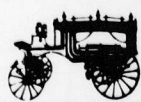
by Pope John Paul II
remarks at his general audience Nov 12

In continuing our catechesis on the nature of sin, we consider once more the first sin, the "disobedience" of the first Adam to the creator's command not to eat the fruit of the "tree of the knowledge of good and evil." This command of the creator was meant to remind man that he is not God: he is only a creature.

Man in fact is a very special creature, since he is made in "the image and likeness of God," but he is still only a creature. This truth is the basic principle of human conduct. In the beginning, as we see in Genesis, the tempter questioned this principle, and then it was immediately and directly challenged by man's first sin. The words of the tempter, "You will be like God," have repeatedly led sinful humanity to try to create ethical systems which exclude God. According to such theories, God is a hindrance to the human person, and thus if people want to be themselves they must do away with God.

These ideas are shown to be false by the light of divine revelation. According to our faith, the cause of man's estrangement from God is sin, which the "father of lies" put into man's mind from the very beginning. Furthermore, sin is not only against God, but also against man himself. That is, the real estrangement of man consists in his being "under the dominion of sin" in such a way that through sin he in fact is estranged from himself.

*Ed. note: The translation uses here the word "punishes."



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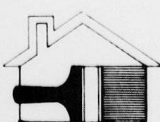


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Bishop defends CRS against funds accusations

by Stephenie Overman

WASHINGTON (NC)—The chairman of the U.S. Catholic Conference Committee on Catholic Relief Services defended the bishops' overseas aid agency against accusations of improper handling of funds.

Black bishops see new office as recognition of need

by Julie Asher

WASHINGTON (NC)—The U.S. bishops' approval of an office for black Catholics within the National Conference of Catholic Bishops is a recognition of the need for black Catholics to be more truly represented, said Auxiliary Bishop John Ricard of Baltimore Nov. 13.

The bishops voted Nov. 12 to establish a standing committee and an NCCB office for black Catholics. The measure was included in a group of top priorities approved for 1988-90. First chairman of the committee will be chosen in November 1987 and the NCCB office for black Catholics is to be established by January 1988.

Bishop Ricard, one of the nation's 10 black bishops, said in an interview that he was excited about the new office. He said that preparations for a 1987 National Black Catholic Congress, scheduled for April 1987 in Chevy Chase, Md., have brought bishops around the country together in consultation with black Catholics.

In listening sessions, "what surfaced very clearly was a need for this type of presence at the highest level of our church," Bishop Ricard said.

He said the bishops "have responded warmly to the idea of dialoguing with black Catholics."

The bishop questioned results of a survey sponsored by the National Office of Black Catholics and the National Black Lay Catholic Caucus which showed a majority of respondents favored an autonomous organization as opposed to an NCCB office.

Bishop Daniel P. Reilly of Norwich, Conn., said at the National Conference of Catholic Bishops meeting in Washington Nov. 10 that a U.S. government audit of CRS was not "an irreversible judgment" against it and that press reports had highlighted what he called only a preliminary report.

A total of 376 responded out of 2,200 black Catholics surveyed. The results were released during the bishops' meeting.

Bishop Ricard said he felt the number of respondents was not very representative of the nation's 1.3 million black Catholics, although he said some positive priorities surfaced, including an emphasis on Catholic school education, leadership training for young adults and adults, and black spirituality and worship.

Auxiliary Bishop J. Terry Steib of St. Louis said, "I am looking forward to it (the NCCB office). The black bishops have been trying to say all along that now is the time to really plug into the church and bring our gifts and talents to different offices."

Bishop Steib was elected chairman of the NCCB Missions Committee. He is a member of the Divine Word missionary order and a former provincial for his order's southern province.

Two other black bishops were in the final running in two elections. Auxiliary Bishop Wilton D. Gregory of Chicago, for the Liturgy Committee, and Bishop Ricard, as a delegate to the 1987 synod on the laity.

Last year Auxiliary Bishop Eugene A. Marino of Washington was the first black bishop to be elected secretary of the NCCB and U.S. Catholic Conference.

The increasing prominence of black bishops was noted by Bishop Steib as a "clear sign of recognition of our gifts and talents" but he also added that they have moved forward in the conference not just as black bishops but because they have leadership qualities recognized by the bishops.

During his report to the bishops Bishop Reilly also introduced Servite Father Lawrence Martin Jenco. Father Jenco, former CRS director in Lebanon, was freed in July after being held hostage by the Islamic Holy War, a group of religious extremists, for almost 19 months.

Father Jenco's release was "like a modern-day miracle," Bishop Reilly said. "His indomitable spirit and lively faith is what CRS is all about."

"He is living proof that prayers are truly answered," he added.

Father Jenco made no comments at the bishops' meeting.

The audit, published by the Agency for International Development Sept. 30, said CRS improperly handled some funds and violated government regulations by refusing to give government-supplied food to people who could not pay.

CRS officials in New York have already disputed parts of the audit, which focused mainly on programs in Kenya and Burkina Faso in 1984 and 1985.

According to CRS policy "no one will be denied food because of inability to pay," Bishop Reilly said at the bishops' meeting. If that did occur—and it is not clear that it did, Bishop Reilly said—it was "contrary to

longstanding policy" and "CRS will correct any deviation."

The AID audit was technical and narrowly focused, the bishop continued, dealing with only 6.6 percent of the food CRS distributed during that time.

Also, he said, a second report being released by AID will show "some problems in AID administration... The burden should not have been placed solely on CRS."

"CRS makes no pretense of being all things to all people," Bishop Reilly told the bishops, but it has just gone through "one of the best years in CRS history" and has "touched and bettered the lives of 14 million people."

He cited help the agency has provided to victims of the earthquake in El Salvador and the mudslide in Colombia as well as its aid to starving people in Ethiopia and other African countries.

Bishop James W. Malone of Youngstown, Ohio, NCCB president, added that last year a committee headed by Cardinal John Krol of Philadelphia investigated allegations and found that "all items had been successfully pursued" concerning questions about the agency.

"CRS not only has nothing to hide, but much to be proud of," Bishop Malone said.

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Sister Karen Beyerley
Sister Mary Sue Freiberg
Maria Oberhausen
Sister Mary Kay Greenawalt

Front row left to right:
Sister Marian Yohe
Sister Juliann Babcock
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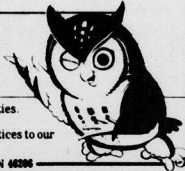
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The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1600 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

November 21

The Young Adults group sponsored by St. Barnabas Parish will meet at 7 p.m. in the parish center to stock and distribute food baskets for the needy. Call Father Dan 882-0724 for information.

St. Andrew Parish, Richmond will celebrate its 140th anniversary with a Family Social/Mixer for all ages from 7:30-10:30 p.m. in the parish gym.

A Monte Carlo will be held in Little Flower Parish cafeteria, 13th and Bosart from 7 p.m. - midnight for the benefit of parish athletics. \$2/person at the door.

November 21-22

Residents of St. Augustine Home for the Aged, 2545 W. 88th St. will hold a Rummage Sale from 10 a.m.-4 p.m. both days to earn money to replace their dishwashing machine.

November 21-22-23

A Singles Retreat on "Faithfully Me—Realistically Me" will be presented at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Weekend Retreat for Knights and Ladies of St. Peter Claver will be presented by Father Victor Schott on "Family, Prayers and Forgiveness" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

St. Benedict Parish, Terre Haute will sponsor its annual Christmas/Mission Bazaar, featuring flea market items, crafts and baked goods.

November 22

"Celebrate the Family," a day of enrichment for couples, parents and all who work with families will be sponsored by the Family Life Office from 12:30-4 p.m. at the Catholic Center, 1400 N. Meridian

St. \$3/person; \$4/couple. Call 317-238-1596 for more information.

An Archdiocesan Board of Education planning day will be held at the Sisters of St. Francis motherhouse in Oldenburg.

St. Catherine of Siena Court #109 Ladies Auxiliary, Knights of St. Peter Claver will sponsor "Puttin' On the Ritz," a fashion show and luncheon at 11 a.m. in Ritz Charles banquet hall, 12156 N. Meridian St. Julia Carson models, Claypool Boutique and Boutique of North Willow are featured.

The Altar Society of St. Malachy Parish will sponsor its annual Christmas Bazaar from 9 a.m.-4:30 p.m. in the parish hall, 528 N. Green St., Brownsburg. Free babysitting. Santa Claus. Lunch served all day.

St. Joan of Arc Parish, 500 E. 42nd St. will hold a Holiday Bazaar from 9 a.m.-5 p.m. in the social hall. Gifts, baked goods, lunch available.

November 22-23

The Fourth Annual Christmas Bazaar sponsored by St. Luke Parish will be held from 9 a.m.-7 p.m. in the reception room. Folk art, wooden items, photography, ceramics.

The Altar Society of Sacred Heart Parish, Terre Haute will hold a Bake Sale and Boutique from 4-6 p.m. Sat. and after Mass on Sun. Chances on quilt, toys, heirloom doll.

St. Margaret Mary Parish, 2405 S. 7th St., Terre Haute will sponsor a Christmas Bazaar and Bake Sale from noon-6 p.m. Sat. and from 9 a.m.-noon Sun.

November 23

Archbishop O'Meara will rededicate St. Andrew Church, Richmond at 10 a.m. Mass on the occasion of its 140th anniversary.

The Turn Your Heart Toward Home series by Dr. James Dobson concludes with "Overcoming a Painful Childhood" and "The Heritage" at 7 p.m. at St. Barnabas Parish, 8300 Rahke Rd.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

The Altar Society of Holy Name Parish, 80 N. 17th St., Beech Grove will sponsor a Christmas Bazaar and Chicken Noodle Dinner from 1-4 p.m. White elephants, crafts.

The fifth semester of RENEW on evangelization concludes with a pitch-in dinner at 5 p.m. at St. Matthew Parish, 4100 E. 56th St.

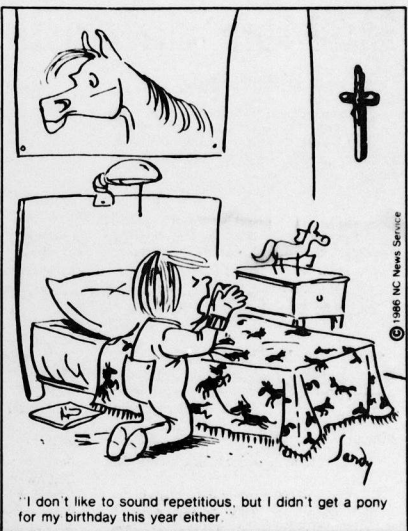
Chatard High School will host its annual Open House for eighth grade students and their parents from 1-3 p.m. Registration, program, tours.

St. Benedict Parish Choir and the Sisters of Providence Schola will present a free concert of sacred music at 3:30 p.m. in St. Benedict Church, 9th and Ohio Sts., Terre Haute.

November 24

Life in the Spirit Seminars at Holy Trinity Church, Edinburgh conclude from 7-9 p.m.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a Thanksgiving pitch-in dinner.



© 1986 NC News Service

November 26

The Children of Divorce program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St.

The Office of Worship will sponsor a South Deaneary Training Session for Liturgy Committees from 7-10 p.m. in St. Jude Parish basement hall. \$5 registration. Call 236-1483.

November 25

Systematic Training for Effective Parenting continues at St. Luke Parish from 7-9 p.m. in the parish reception room.

Talks on "Love Your Enemy" sponsored by the Richmond Catholic Education Center conclude from 7-9 p.m. in the Center basement (old St. Andrew's School), 233 S. 5th St., Richmond.

November 27

Our Lady of Lourdes Parish will hold a Thanksgiving Day Community Dinner for elderly and other persons who will be alone on (Continued next page)

CHRISTMAS BAZAAR

Saturday, Nov. 22 — 9 a.m.-4:30 p.m.

St. Malachy Church

326 N. Green St., Brownsburg

— Lunch Served All Day —

- Chicken Salad • Chili • Hot Dogs
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13th & Bosart, Indpls.

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- 30" Bear (Winner at Indiana State Fair)

St. Mark's accepts plaque

by Margaret Nelson

Last week, Wendell Willkie Jr., general counsel of the U.S. Department of Education, presented a plaque for excellence to Annette M. (Mickey) Lentz, principal of St. Mark's Elementary School, Indianapolis.

In a special ceremony in the church on November 10, Mrs. Lentz gathered the students together, commenting that since the students couldn't all go to Washington, Washington came to them. A 23-voice school choir sang "God Bless America" and "This Land Is Your Land." Members of the junior high language department did a poetic reading.

In his comments, Willkie quoted Secretary of Education William Bennett, "There is nothing more precious than a first-rate elementary school." He said, "You represent one of the most important institutions in our nation," adding that it is in elementary school that students begin their educational process.

There are 80,000 elementary schools in the United States and 2,000 in the state of Indiana, said the counsel. Of this number 272

were chosen for awards of excellence, nine of them in the state of Indiana. Willkie said that publicly recognizing "what works in education" is one of the primary responsibilities of the department of education. He reminded the group that Secretary Bennett had named 1986 the year of the elementary school.

Willkie said that the entire community must accept the responsibility of educating its youth. He noted the important role of parents in shaping the character of the young by discipline and attention. He said that teachers must combine efforts with the parents in their work with the children, adding that a teacher can have "a profound influence over a young person." And the children themselves must do their part, he added, "You are what this is all about. What you've done is not easy."

In acknowledging the award, Mrs. Lentz said, "It certainly was a joint effort. It has been worked on a long time. You deserve that award. It belongs to students, parents, teachers... No one person can do that job." All members of St. Mark's staff were given pins of recognition.



AWARD FOR EXCELLENCE—St. Mark's principal, Annette Lentz, accepts an award for excellence from Wendell Willkie Jr., general counsel for the U.S. Department of Education. (Photo by Margaret Nelson)

THE ACTIVE LIST

(Continued from page 18)
the holiday at 12:30 p.m. in the school cafeteria. Cost \$1.75. Delivery to shut-ins and transportation provided. For reservations call 354-7281 before Mon., Nov. 24.

November 28-29-30

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Retreat for Compulsive Overeaters will be held at Mount St. Francis Retreat Center. For information or registration call 812-923-8817 weekdays 9 a.m.-4 p.m.

November 29

A Fall Dinner/Dance will be held at 8 p.m. at St. Paul Parish, New Alsece.

Cathedral High School Class of '81 will hold its 26th Reunion. Call Jim Klesle 943-4946 or Mike Baer 283-6672 for information.

November 30

A Sign Mass for the Deaf is

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central Ave.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 8:30 p.m. TUESDAY: K. of C. Pius X Council 3453, 7 p.m.; Roscelli High School, 5:15 p.m.; St. Peter Claver Center, 2110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 228 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 6:15 p.m.; Holy Name, Beech Grove, 8 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1366 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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December 6, 1986

9:00 a.m.-4:00 p.m.

Presenter: Fr. Gilbert Ostiek, OFM, STD

Member of the Advisory Committee of the International Commission on English in the Liturgy (ICEL)

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"Deepening the Presence of the Holy Spirit"

Presenter: Fr. Tom Stepanski, ST
Spiritual Advisor for the Channel of Peace
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YOUTH CORNER

Toto: Getting over a broken relationship

by Charlie Martin, NC News Service

I'll Be Over You

Some people live their dreams/Some people close their eyes/Some people's destiny passes by/There are no guarantees/There are no alibis/That's how our love must be/Don't ask why/It takes sometime/God knows how long/I know that I can't forget you.

Refrain

As soon as my heart stops breaking/And tears are fading/As soon as forever is through/I'll be over you.

Remember in times gone by/Promises we once made/What are the reasons why/Nothing stays the same/There were the nights holding you close/Some day I'll try to forget them.

Repeat Refrain twice

Written by: S. Lasker, R. Goodman
Recorded by: Toto
© 1986 by CBS Inc.

After a long absence from the Top Forty charts, Toto is back. Their new release, "I'll Be Over You," reminds me of some of their best Grammy Award winning music.

This song's lyrics focus on a familiar question: How to get over a broken relationship.

The singer says that his life

is heartbreak, tears and the belief that "as soon as forever is through, I'll be over you."

These words reflect how people often feel after first realizing that a relationship is over. Loss, sadness and pain came in on us, leaving us wondering how to survive.

For anyone in this situa-

tion, I make the following suggestions:

1. Be gentle to yourself. Emotional injuries affect people just as much as physical hurts. You would not push yourself to run in a race if you had broken a leg.

2. Admit the hurt. The best way to get past these feelings is to acknowledge them. Healing is delayed by pretending

that the relationship didn't mean much.

3. Admit the pain but don't go through this time alone. Share your real feelings with a trusted friend or with your family. Tell them you need them to listen. It helps to know that others care.

4. Don't crawl into a hole and isolate yourself. Besides trusted friends or family, sur-

round yourself with other signs of life. For example: Read some new books, buy some new plants, spend more time in the world of nature. Touching the earth is a reminder of the healing power within all of life.

5. Balance rest with interesting, productive work. Healing emotional pain requires as much physical rest

as other kinds of injuries, perhaps more.

6. Avoid new romantic relationships for a while. You will be ready for this later.

7. Ask God to help you through this time. God always wants to be a source of healing and strength. Tell him what you are feeling and allow him to support you.

8. If you find that you are very depressed or have suicidal thoughts, call someone professional. If you do not know someone who can help you, then look in your phone book under "Crisis Line" or "Suicide Prevention."

What is a priest? What is a sister?

Selections from winning essays in contest sponsored by Indianapolis Serra Club

"The vocation of a priest is to dedicate his life to the service of God's people. He should bring others to God through many works which he will perform for the Christian community. A priest should proclaim the good news of the Lord. This is one of his most important works. He should not just read it to the people but explain it to them, as well as help them understand how God speaks to them in his written word." (Lisa Paugh, 10th grade, Cathedral High School)

"One way of describing (priests) is: they are God's gift to us. God expects us to listen and learn from the priest what He wants us to do for Him." (Shane Grathwohl, eighth grade C.C.D., St. Mark parish in Indpls.)

"A priest must be good at dealing with people because one of the main points of a priest's job is helping other people deal with God." (Tim Chasteen, eighth grade, St. Barnabas School)

"If you are interested in this vocation, don't think that you are not good enough. God loves and accepts anyone—rich, poor, big, small—God loves one and all. A priest is someone very special to me because, of all the jobs offered in this world, he chose God as his employer." (Jennifer S. Doyle, seventh grade C.C.D., St. Barnabas parish, Indpls.)

"Why do women become nuns?... The simple one and only fact is, God has seen something special in a woman that sets her apart from all the rest. She is the one who will become an 'example setter' for all." (Julie K. Bleil, seventh grade, St. Michael School, Indpls.)

"Most of all, the vocation of a priest is loving. He loves us all because we are the brothers and sisters of Jesus. He proves his love just by being there for me, for you, and the whole parish." (Ryan Kinn, sixth grade, St. Simon School, Indpls.)

"(A sister's) vows are poverty, chastity, and obedience. These three vows are designed to remove all obstacles to the full development of the love of God. Voluntary poverty means they don't care about making money for a living. The vow of chastity helps because marriage preoccupies you from fully serving God. The vow of obedience means they are obedient to what God wants them to do, even if they don't want to do it." (Elizabeth Mills, fifth grade, St. Thomas C.C.D. in Fortville)

"Sisters have a duty to worship God, to use their minds and talents as best they can, to help people, to teach people to

help themselves, and to help make known the word of the Lord." (Amber DeVane, fifth grade, St. Simon parish in Indpls.)

"Priests, brothers and sisters are assets to our community for numerous reasons. In each and every one of them, there is a presence of God which shines forth. In turn, this presence is distributed to the people that are around them. They help those who cannot see God and who do not have faith. With the persuasion of priests, brothers, and sisters, those people in darkness can see the light of God once more." (Jennifer B. Wurster, ninth grade, Cathedral High School)

Indy All-City grid team

Chattard placed six players on The Indianapolis Star's all-city football team. Cathedral and Roncalli each placed four players while Seccina Memorial and Ritter each placed two players on the honorary squad. Brebeuf placed one player on the all-county team. And Mike McGinley, football coach at Cathedral, was named coach of the year for the all-city team.

Players named to the squad from Chattard were: wide receiver Rob Turner, tight end Joe Trier, defensive lineman Chet Maxey, linebacker Chuck Orban, kicker Brad Cox and punter Kris Hodel. From Cathedral: offensive lineman Pete Guey, running back Jimmy Allen, end Kerry Altherr and linebacker Derrick Brownlow. From Roncalli: tight end

Mark Heisig, defensive lineman Eric Schott, defensive back Tony Farrell and punt returner Mike Irmer. From Seccina Memorial: offensive lineman Matt Hutt and defensive back K.C. Leffler. From Ritter: linebacker Ed Cmeil and defensive back Jim Compliment. From Brebeuf: tight end Bryan Courtney.

Providence in final four

Providence High School in Clarksville put up a hard fight, but was defeated by Muncie Burris in the state girls volleyball final four competition held last Saturday at Ben Davis High School in Indianapolis. The score was 15-8, 11-15, 15-10. Burris went on to win the state championship. Providence was ahead by 6-1 and 8-4 in the third game but couldn't overcome the kills made by Burris. Providence ended the season with a record of 33-4. One Providence player, Kelly Quinkert, was named to The Indianapolis Star's all-state team.

Dance for jr. high youths

A dance for junior high students in the Indianapolis area is planned for Friday, Nov. 28. The dance will be at St. Bernadette parish on 4826 Fletcher Ave. from 7-11 p.m. A light and sound show featuring the K & C Deejays will be featured. Pizza and soft drinks will be served. The purpose of the dance is to get junior high students from throughout the city together so they can get to know one another. For more information, call 317-356-5867.

CYO supper Mass and dance

The CYO Christ the King Communion Supper will be Sunday, Nov. 23, at St. Luke parish in Indianapolis. The event will begin with a special youth Mass and will also include a spaghetti supper and dance. The cost is \$5 and the Mass starts at 5:30 p.m. St. Luke is located on 75th St. one block west of Meridian St. To register, call Bob Schultz at 317-259-4373 or 317-545-1476.

North Deanery lock-in planned

The Indianapolis North Deanery parishes are sponsoring a lock-in for high school youth in the deanery. It will be at St. Luke on Dec. 21-22. For more information, contact your youth minister or pastor.

Seymour Deanery party

All youth grades seven through 12 in the Seymour Deanery are invited to a youth Mass and party Dec. 14. It will be held from 6:30-8:30 p.m. at St. Bartholomew parish, 845 Eighth St. in Columbus. Father Joe McNally, pastor at

St. Columba in Columbus, will be the celebrant. The event is also open to adults. Everyone is asked to bring baby items for "Loving Moms and Loving Tots," a group working with new mothers in four counties in the deanery.

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New leader of bishops seen as moderate, decisive

by Julie Asher

WASHINGTON (NC)—Those who know him and work with him describe Archbishop John L. May of St. Louis as a moderate but decisive leader who sees himself as a servant of the church.

Archbishop May, 64, was elected president of the National Conference of Catholic Bishops Nov. 11 during the bishops' four-day meeting in Washington.

The archbishop, who had been NCCB vice president, succeeded Bishop James W. Malone of Youngstown, Ohio, whose three-year term ended Nov. 13 with the close of the annual NCCB fall meeting.

Appointed archbishop of St. Louis in 1980, his top priorities during his six years there have included full participation of the laity—including women—in the life of the church; the needs of black Catholics; ecumenical dialogue; spiritual renewal; and the formation and continuing education for his priests.

He has used his weekly column in the *St. Louis Review*, archdiocesan newspaper, to address anti-abortion protests, desegregation of public schools and support for a bilateral freeze on nuclear weapons.

He also has visited the 250 parishes and missions in the archdiocese, including the archdiocese's three mission parishes in Bolivia.

In an interview Nov. 12, Archbishop May said he has tried "to involve as much as we can the ministry of lay people in the work of the church" and said involvement of women was "very important."

He added that his archdiocese had just begun a one-year synod and "everyone has been invited" to speak out.

The archbishop said the 1987 world Synod of Bishops on the laity in Rome will "loom large" for his NCCB presidency. Both the synod and the pope's U.S. trip in 1987 are "potentially very important" for the church.

Bishop Malone said his successor was "well-suited for his responsibilities. He has had the opportunity over the last three years to be by my side, so he moves into the position well-groomed."



Archbishop John L. May

He described Archbishop May as a "warm and cordial man who is very insightful and just a very nice person. He wears well."

Born in Evanston, Ill., March 31, 1922, Archbishop May was ordained a priest for the Archdiocese of Chicago in 1947. After pastoral assignments, he was named general secretary and vice president of the Catholic Church Extension Society in 1969. He was president of the society from 1967 to 1970.

In 1967 he was named an auxiliary bishop of Chicago. He was vicar general in Chicago when he was appointed bishop of the Diocese of Mobile, Ala., newly created as a separate See in 1969.

While in Mobile, he urged a quick end to the war in Vietnam and spoke out strongly for desegregation of public schools.

In January 1980 he was appointed to St. Louis.

Four months later he was at the center of a controversy. Some pro-life supporters accused him of being soft on abortion when he spoke out against pro-life demonstrations that involved violence against abortion clinics.

The controversy surfaces off and on, but Archbishop May has reiterated his stand against such demonstrations. "It's not productive for the entire movement for us to break civil laws and actually seek arrest and engage in some kind of violence," he said Nov. 12.

Non-violent picketing is permissible, along with informing people about the pro-life movement and doing as much as possible at the legislative level, he said.

"When we do that...we are better witnesses and more productive. I don't think it's watering down my pro-life stand. I stand fully for pro-life."

Sister Mary Ann Eckhoff, who was the first woman appointed by the archbishop as superintendent of schools, said the prelate has made it "very evident that he wants to have women in responsible positions."

Since 1981 she has overseen the country's 10th largest Catholic school system. There are 63,000 students enrolled in Catholic schools in the archdiocese.

Sister Eckhoff, a School Sister of Notre Dame, also pointed to a task force Archbishop May set up to gather opinions from women as a clear message he wants parishes to allow women in liturgy and ministry roles open to them.

Sister Eckhoff added that Archbishop May is "a real enabler" and a leader very much interested in grass-roots opinion.

Concerning lay Catholics, Gee Kaiman, president of the archdiocesan Council of the Laity since 1984, said the archbishop strongly supported the council, and its responsibilities have continually increased since he came to St. Louis.

Its functions include evangelization, marriage preparation, training for parish councils, adult education and an anti-pornography campaign.

Ms. Kaiman said that, in addition to encouraging parish councils, the archbishop has created deanery—regional—councils of lay representatives of parishes and an archdiocesan pastoral council with members of the deanery councils.

Msgr. John Gaydos, archdiocesan chancellor, described the archbishop's style of leadership as "very subsidiary. He expects people to work in their competencies and not have to come to him for each little decision but do their work and keep him informed," he remarked.

When people want to talk to him he's available, including reporters, Msgr. Gaydos said.

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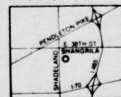


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Bishops discuss Hunthausen conflict

(Continued from page 1)
Ohio, outgoing NCCB president, did the next best thing. He said the conference was ready to give "any assistance judged helpful and appropriate by the parties involved."
An invitation to help would be needed, Bishop Malone said at a press conference Nov. 13, because "it's inappropriate for an uninvited guest to rearrange the furniture."
The NCCB's meeting Nov. 10-13, which drew more than 300 active and retired bishops to Washington, brought the national debate over Archbishop Hunthausen to a new peak. The controversy has grown since September, when he announced that under Vatican instructions he was ceding full authority over certain archdiocesan affairs to his auxiliary, Bishop Donald Wuerl.

Archbishop Pio Laghi, papal pronuncio to the United States, issued a chronology of the three-year Seattle controversy in late October, in which he said the Holy See had found Archbishop Hunthausen "lacking the firmness necessary to govern the archdiocese."
In a response released at the bishops' meeting Nov. 12, Archbishop Hunthausen said the chronology contained "allegations, findings, judgments and conclusions" that he never had an opportunity to see or respond to fully. He said the Vatican-directed division of episcopal authority is questionable theologically and "unworkable" in practice.
At their general meeting, the bishops devoted an extraordinary four out of five-and-a-half hours of the secret meetings

just to the discussions of the Hunthausen case.
One group of six bishops circulated to several others a written statement, later obtained by National Catholic News Service, which professed a strong loyalty to the Holy See but an equal "concern that this perceived injustice is undermining the credibility and effectiveness of the papal office."
Among its recommendations was a call for "a thorough and open review on the part of the Holy See of its process of apostolic visitation into the church of Seattle, and the appropriateness of the subsequent disciplinary action."
It also called for development of "a set of published procedures" for any future apostolic visitations, to help avoid future conflicts such as the one over the Seattle visitation. NC News was told that several additional bishops signed the statement, but an exact number was not given. Sources said one of the bishops who originated the statement presented the recommendations to the bishops in the name of the group of signers.
Neither of those recommendations emerged as a position of the bishops' conference or Bishop Malone.
At the start of the closed-door discussion on the case, the bishops were given two

prepared statements by Archbishop Hunthausen—one a response to Archbishop Laghi's chronology and the other a prepared speech, which he delivered orally in the written form—and a prepared statement by Bishop Malone.
Bishop Malone's statement, according to sources, originally said not only that the Holy See had acted in accord with its established procedures, but also that the decision it reached was "just and reasonable."
The revised statement Bishop Malone issued after the closed-door meetings did not use those words. Instead, he carefully declined to "judge the facts of the case."
He stressed that the Holy See acts "carefully and charitably" in dealing with such controversies and said that the decision in Seattle "was made by proper church authorities. As such, it deserves our respect and confidence."
The fact that Archbishop Hunthausen's statements were released to the press by the bishops' conference represented a clear form of support for him, bishops said. The statements included point-by-point rebuttals of elements in the pronuncio's chronology.
After the secret sessions, Archbishop Hunthausen said he had received from the bishops "the kind of assurance I was seeking."
He said the conference's "readiness... to offer any assistance judged helpful" was a "very hopeful sign."

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Highlights of bishops' meeting

(Continued from page 1)
Bishop Stanley J. Ott of Baton Rouge, La. Bishop Ott is chairman of the bishops' Committee on the Laity. As alternates, Bishop Raymond A. Lucker of New Ulm, Minn., and Bishop Ricardo Ramirez of Las Cruces, N.M., were elected.
* Liturgy and related issues.
They rejected by 121 to 112 approval of the first eucharistic prayer composed in the English language. Following approval by the bishops and the Holy See, it would have become the 10th eucharistic prayer available for use in English-language Masses in the United States. The other nine are translated from a foreign language.
By overwhelming margins they approved a new set of rites and rules for the entry of converts into the church. In five related votes, the nation's prelates set in motion a five-year plan to expand, develop and refine the revived Rite of Christian Initiation of Adults, or RCIA as it is usually called by church officials.
A uniform Spanish-language translation of the Mass was approved by a 243-to-4 vote. In a separate vote of 247 to 7, they approved the use of the more common "usted" and "ustedes"—Spanish words for "you"—in place of "vosotros" in Mass greetings and admonitions. "Vosotros" is used most often by Spaniards, while U.S. Hispanics who are primarily from Latin American nations are

more comfortable with the "usted" and "ustedes" form of the word "you."
They also agreed by a narrow margin to return a statement on general abolition to their Committee on Canonical Affairs for more work.
* Human rights.
Two resolutions supporting the rights of people in two problem-plagued countries—Lithuania and Lebanon—were passed.
The resolution on Lithuania called on Soviet authorities to respect the rights of Lithuanian people. The Lebanon resolution said it was intended "to call the attention of the international community to the fragile status of Lebanon and its need for help."
* Plans and priorities.
The bishops set doctrine, justice, education, vocations, ministerial development and catechetical ministry as top priorities for the USCC-NCCB in 1989-90 in a list of 36 objectives. The others dealt with such matters as supporting the bishops and pope, education, involvement of the laity in church life, and social justice.
They also voted to establish a standing committee and an NCCB office for black Catholics and to make their Ad Hoc Committee on Hispanic Affairs a permanent committee.
In other action, the U.S. bishops also approved a 38-page pastoral statement on the foreign missions called "To the Ends of the Earth."

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MAY THEY REST IN PEACE

(The *Criterion* welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BEA, Clara Maybell, 75, St. Philip Neri, Indianapolis, Nov. 5. Mother of Barbara Sills.

† BOUCHER, Claude, 91, St. Thomas the Apostle, Fortville, Nov. 4. Brother of Geneva.

† BUTLER, Patricia E., 29, St. John the Baptist, Osgood, Nov. 7. Wife of Farvey; mother of Joshua Worthington; daughter of Arthur and Patricia Worthington; sister of Arthur Worthington, Nadean Keeney and Debbie Poole.

† CARR, Mary, 65, Holy Spirit, Indianapolis, Nov. 6. Mother of Frank P. Mary M. Kinnel, Eva M. Richard and Barbara J. Harden; sister of Margaret Mellene; grandmother of 17; great-grandmother of 22.

† DOLL, Goldie F., 83, St. Thomas Aquinas, Indianapolis, Oct. 27. Wife of William L.; mother of Norma F., and Carole L. Lux; grandmother of three.

† FASBINDER, August C., 71, Holy Family, Oldenburg, Nov. 5. Husband of Sylvia Baker; father of August C., Jr., Louis J., Ronald

M., and Penny M. Harrison; grandfather of six; brother of Nicholas, Sr., Helen Swindell and Angela Ferkinhoff.

† FLAHERTY, Thomas L., "Debs," 63, St. Jude, Indianapolis, Nov. 3. Father of Nancy Kaye Martin and Mary Pat Dicker; brother of Mary Margaret Buchmeier; grandfather of five.

† GRAVES, Julie Marie, 23, St. Vincent de Paul, Bedford, Nov. 9. Daughter of Don and Sue Endris; sister of Lisa Burton, Laura Ann, Gina, Susan Heeveton and Emily Swetalla; granddaughter of Rhea Dawn Endris and Juanita.

† GUTAPPEL, Cynthia Hartman, 26, St. Martin, Yorkville, Oct. 30. Wife of David; daughter of Gilbert and Marcella Hartman; sister of Mark, Gary, Stephen and Eric Hartman.

† JACKSON, Charles L., St. Bridget, Indianapolis, Nov. 7. Husband of Ida; father of Annie Marie Haynes, Genella Craig and Newman Leon; brother of Lucille Atkins, Laura Terry, Mary Alice Travis and Diana Williams; grandfather of six.

† JACOBS, David Ray, 3, Our Lady of Perpetual Help, New Albany, Nov. 8. Son of Robert; grandson of David and Carole Striegel and Merle and Melba.

† JACOBS, Mary Cathy Striegel, 22, Our Lady of Perpetual Help, New Albany, Nov. 8. Wife of Robert; daughter of David and Carole Striegel; sister of Sam, Johnathon and Kevin Striegel,

Theresa Strickler and Cindy Howard; granddaughter of Edward Striegel, Sr.

† KIESEL, Wilfred M., 80, Little Flower, Indianapolis, Nov. 6. Mother of Robert V., and Frederick H.; sister of Wilson, Frederic, Jack and Albert Rash, and Juanita Albright; grandmother of two; great-grandmother of one.

† KIRBY, Antoinette "Tony" L., 77, St. Joan of Arc, Indianapolis, Nov. 8. Mother of Mimi Murphy, Morgot Burke, Sue Leonard, Tich Bratford, Robert E., Jr. and Michael P.; sister of Robert Langenkamp; grandmother of 7; great-grandmother of six.

† LOOS, Helen G., 84, St. Pius X, Indianapolis, Oct. 27. Aunt of Mary Ann Hogan.

† MCGEE, Margaret J., 76, St. Philip Neri, Indianapolis, Nov. 5. Foster sister of Sister Grace Patricia Lord, Harriet Cecil and Geraldine Sweeney.

† O'ROURKE, Kaye, 29, St. Gabriel, Connersville, Nov. 5. Wife of Timothy K.; mother of Sean and Kyle; sister of Daniel, Mark, David, Doug, Janet, Charlotte and Myra Pium and Beth Ross; daughter of Martin and June Pium.

† SCHAEFER, George, 67, Holy Spirit, Indianapolis, Nov. 7. Husband of Wilma.

† SPINNER, Josephine Powers, 87, St. Jude, Indianapolis, Nov. 6. Mother of Mary Trackwell, Ber-

nice Williams, Ruth Hardesty, Evelyn Ware, Joanne Underwood, and Robert, Daniel and Joseph Powers; grandmother of 52; great-grandmother of 44; great-great-grandmother of nine.

† STIERSTAEDETER, Ida, 83, St. Mary, New Albany, Oct. 25. Mother of Rita Riche; grandmother of three; great-grandmother of two.

† TUMILTY, Robert E., 77, St. Mary, Greensburg, Nov. 10. Husband of Dorothy; father of Sharon Powell; brother of June.

† TURNER, Anna, 83, St. Mary, New Albany, Nov. 5. Wife of Clay.

† VENTRESS, Edna Pearl, 85, Assumption, Indianapolis, Nov. 8. Mother of Sharon Tribby, Betty Spitzer, Don, Earl, Chet and Charles; grandmother of 16; great-grandmother of 15.

† VERBOSKY, Vince J., 61, Little Flower, Indianapolis, Nov. 10. Husband of Donna K.; father of Vicki DeLay, Joanne Kelsey, Pety Lawson, Joni E., Monica J. and Michael V.; stepfather of Angie, Fred and Jim Stewart, and Mindy Breeden; son of Veronica; grandfather of nine.

† WEIMER, Hortense M., 81, Sacred Heart, Indianapolis, Nov. 13. Wife of Bernard (Benny); mother of Bernie J., Jr. and Ronald R.; grandmother of four.

† WILLIAMS, Walter A., 69, St. Gabriel, Connersville, Nov. 6. Husband of Leah; stepfather of Herman J., Danny Joe and William Francis Lunsford; stepgrandfather of three; brother of Leonard, Geneva Reidenbach, Elsie Wiwi, Lucella Lanning, Leona Oylor and Mary Myers.

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Reagan hears porn plea

WASHINGTON (NC)—Cardinal Joseph L. Bernardin of Chicago and Father Bruce Ritter of New York were among 21 religious leaders who urged President Reagan at a Nov. 14 meeting to fight hard-core and child pornography. After the meeting, Cardinal Bernardin said the administration plans to introduce a legislative package on obscenity and child pornography to Congress next year. Cardinal Bernardin and Father Ritter, president of Covenant House, a center for sexually exploited children, met with the president as members of the Religious Alliance Against Pornography.

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National study shows *Faith Today* helpful in strengthening readers' faith

WASHINGTON (NC)—Readers of *Faith Today*, a religious education supplement to Catholic newspapers, including *The Criterion*, feel strongly that it helps them understand and strengthen their faith, according to a report on a national study.

On a scale of 1 to 9, readers ranked *Faith Today* slightly above 6 on those two key objectives of religious education.

The study was conducted by the Office of Research of the National Conference of Catholic Bishops, headed by Father Eugene Hemrick, and made public Nov. 6. It also found:

- Almost one out of two (43 percent) of those who get a newspaper which carries *Faith Today* reads *Faith Today*.

- Almost three out of four (72 percent) of readers who are married discuss *Faith Today* with their spouses.

- More than one out of four (28 percent) of those with children under 12 reads to the children articles from the *Faith Today* children's page.

- More than one out of five (21 percent) of those with teen-agers discusses *Faith Today* with the teen-agers.

- More than one out of three (37 percent) reads *Faith Today* now more than previously, and fewer than one in 15 (6 percent) reads it less.

- Those who read *Faith Today* spend almost twice as much time reading the remainder of their Catholic newspaper as those who don't read *Faith Today*.

The Office of Research report was based on an analysis of 1,478 questionnaires. The questionnaires were those returned from 7,200 mailed to persons randomly selected from the circulation rolls of 48 of the 70 newspapers which carry *Faith Today*. (Readers of *The Criterion* were among those randomly selected.) The response rate was 21 percent.

Faith Today, a four-page tabloid insert created in January 1984, is published by the National Catholic News Service and carried in newspapers with grant assistance from the Catholic Church Extension Society. In *The Criterion* it is the first four pages in an eight-page magazine section. When that format was changed in September the name was changed to *Today's Faith*.

The study was conducted with grants

from the Extension Society, the Pallottine Center for Apostolic Causes and the Frank J. Lewis Foundation.

The report said the study showed that the things "most characteristic" of *Faith Today* are "its understandability, its appearance, writing style, accuracy and objectivity, and down-to-earth approach based on stories of people that readers can identify with."

"The evaluation of understandability is especially high and is a strong characteristic of this supplement," the report said.

"Also characteristic of *Faith Today* readers is that they discuss the articles with others, they feel that articles are not too long, they keep copies of the supplement after reading them, they read the section before any other in the paper, and they feel the vocabulary is not complicated."

The report noted that several words and phrases were submitted to those surveyed for their evaluation, and said the results showed that readers regard *Faith Today* as "worth the time to read, interesting, timely and helpful."

The results also showed that *Faith Today* "is not one-sided, too psychological, boring or complicated," the report said.

"It is also interesting to note that the descriptors liberal, middle-of-the-road, orthodox and conservative are at scale neutral point," the report said, perceptions showing that *Faith Today* is not slanted toward any particular ideology.

The report said the study found that people read Catholic newspapers about the same way they read local secular newspapers.

"Almost 60 percent of everyone sampled spends more than 15 minutes reading the local (secular) paper, while a little more than 40 percent say the same about reading the Catholic paper," the report said.

The questionnaire asked *Faith Today* readers to evaluate issues and topics that are in *Faith Today* or could be in it, the report said, and commented:

"In general, close to half of the readers would like more, literally, of everything."

"More attention is needed, according to readers, on understanding daily morality and living according to our faith, and how to better understand Scripture and its relationship to life."

"But again, these two are merely strongly evaluated in the midst of strong evaluations for increased emphasis on nearly all the issues presented."

In a statement commenting on the report, Father Edward J. Slattery, Extension president, said Extension undertook sponsorship of *Faith Today* with three objectives in mind.

"We want to bring high-quality religious education material into the homes of American Catholics, to encourage more Catholics to read their diocesan newspaper, and to increase the visibility of Extension's mission work in the United States," Father Slattery said.

He noted that Extension, a national papal home mission society, has raised funds to support the church in rural and most impoverished areas of the nation since 1905. At the top of the Extension Society's funding priorities, he said, is religious education—totaling more than \$4 million last year—mostly for training and expense subsidies for catechetical teachers, materials and building costs.

"The strength of the church depends upon the faith of its people and their understanding of what it means to follow in Christ's footsteps," Father Slattery said. "A supplement such as *Faith Today* is ideal, especially for the many isolated mission areas Extension serves."

"Hundreds of rural communities still do not have a resident priest or sister for religious instruction. Many of these areas, such as Idaho, Texas and Kentucky, use the *Faith Today* supplement as a central focus for small discussion groups they hold in their living rooms or at church."

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